THE CHURCHMAN.

Vol. XII.—No. 13. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. Whole Number 585.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK, SATURDAY, JUNE 4, 1842. BY JAMES A. SPARKS, 111 NASSAU-ST. } Terms—$3 00 per annum—in advance.

POETRY.

For the Churchman.

THE CHURCH.

I love the holy Church of God
  Where I have knelt from youth,
And listened to each sacred word
  Of holy love and truth;
Oh! I have felt a thrill of joy
  Pass o'er my trembling frame,
When the rich organ's tone hath ceased,
  We bow to Jesu's name.

Those words of true confessional,
  Which contrite spirits breathe,
As pleading God's own promises
  For sins they humbly grieve;
Then when the Absolution given
  Bids the meek soul rejoice,
Who has not felt those sounds of peace
  As from an angel's voice?

Te Deums loud and Glorias
  Now make the temple ring,
As grateful hearts unite in praise
  To Heaven's Almighty King;
But soon the solemn Litany
  Will bow again to earth
The spirit that but now rejoiced
  E'en with an angel's mirth.

Again to kneel, and can it be
  Frail men e'er breathed such prayers?
For sure *such* humble holy *love*
  An angel impress bears.
Leading us to the sick man's couch,
  And to the prison cell,
Where only hate and wrong have been
  Bidding its calm peace dwell.

And is it strange that thus when thrown
  The garb which martyrs wove
Around Religion's radiant form
  That *we* should learn to love?
For *did not* saints and martyrs weave
  Those forms we prize so well?
And with their *hearts* and *words* may we
  Ne'er reach where they now dwell? B.

West Point, May 26, 1842.

Via Media: or the Church of England our Providential path between Romanism and Dissent. *A Sermon, preached before the University of Oxford in Christ Church Cathedral, on Sunday, Jan. 23, 1842, by the* Rev. R. W. Jelf, D. D., *Canon of Christ Church, late Fellow of Oriel College.*

Isaiah xxx. 20, 21.

And though the Lord give you the bread of adversity and the waters of affliction, yet shall not thy teachers be removed into corners any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying 'this is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left.'

It might form the subject of an inquiry neither uninteresting nor unprofitable, whether this passage is not addressed rather to Christian Israel, than to Israel according to the flesh, and whether consequently it does not imply a *prophetic* injunction intended for the perpetual use of the Christian Church. But, although there would not be wanting many probable arguments to show that this was the mind of the Spirit, I shall for the present pass them by. It is sufficient, that there is nothing in the words or the context to make such an interpretation improbable, and that they are remarkably apposite to the purpose which I have in view.

The object which I propose to myself in the present discourse, is to consider the Church of England in reference to the two extremes, between which "it hath ever been her wisdom to keep the mean;" and, these relations having been briefly ascertained and laid down, to draw some few practical deductions with respect to the line of duty, which our apparent position in the order of God's Providence would seem to mark out for our guidance.

Towards the execution of this my proposed task, it will be necessary to appeal to the known fact, that, as in every other matter of human conduct, so in matters connected with Christ's Church, there are two classes of errors, lying in opposite directions, the characteristic of the one class being *excess*, and that of the other *defect*. That the tendency is *twofold*, and *opposite*, is sufficiently indicated in the text by the expression (borrowed from the book of Deuteronomy) "*the right hand and the left*," and the *principle*, that there *is one* temptation in the human heart to *add* to God's truth, and *another* to *diminish* from it, is recognised by the denunciations, occurring twice, in the book of Deuteronomy, (xii. 32,) "What thing soever I command you, observe to do it: thou shalt not *add* thereto, nor *diminish* from it;" again, (iv. 2,) "Ye shall not *add* unto the word which I command you, neither shall ye *diminish* aught from it, that ye may keep the commandments of the Lord your God, which I command you:" and still more awfully in the Revelation, "For I testify unto every man, that heareth the words of the prophecy of this book, If any man shall *add* unto these things, God shall add unto him the plagues that are written in this book: and if any man shall *take away* from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. xxii. 18, 19.)

In illustration of this principle it might be shown, that in fact many of the ancient heresies were aberrations from the true path of the Church by way either of *excess* or *defect*. The seeds indeed of Romanism and of Schism were in those heretical communities early sown. But I content myself with considering the full-grown evils, which have sprung from those seeds respectively at a later period of the Church:—and this will lead me to speak,

1. Of Romanism, as the modern representative of the error *by addition:*

2. Of the error *by diminution*, engendered by the Latitudinarian or schismatical spirit, as exemplified more or less in the various shades of Separatists from *our* Church, (my observations under this head being strictly confined to *our own* country): and

3. Of the Church of England, as holding by God's unspeakable mercy and Providence a position equally removed from either extreme.

And the *test* I would *refer to* (there is no possibility within the limits of a discourse to *apply* it) is that which the Prophet names "a word behind thee," which may, without doing violence to the text, be interpreted to mean, The voice of Christian teaching and experience, the voice of Holy Scripture and common subordination to that supreme authority and in harmony with it) the *witness* of the Apostolic Church of the earliest, and therefore the purest ages. That doctrine cannot but be divine and true, which can be established as agreeable to Scripture by the testimony of so many independent Churches in divers countries and from the earliest times, showing a common origin through various channels from the written and oral teaching of the Apostles themselves. This was the test adopted from the beginning, as Tertullian informs us, "*Præjudicatum est contra omnes hæreses, id esse verum, quodcunque primum: quodcunque posterius adulterinum.*" This seems the true standard, suggested by our Church herself, (Canons of 1571,) by which to try the *historical facts* with respect to Romanism, to Dissent, and to ourselves; and to this therefore I propose to refer.

Before I proceed, however, I would request you to bear in mind, that the sketch attempted must of necessity be rapid and incomplete, that many painful and well-known truths must be repeated, and that, although the facts adduced are capable of as convincing proof as any historical fact whatever, still the proof in detail, even in competent hands, does not admit of being actually stated upon an occasion like the present. Nor would I trust to any researches of my own, had they been as extensive as they have been limited, so long as those imperishable monuments of pious industry remain, which are embodied in the writings of our great Divines. I would be understood to rely upon the *results* of their labors, adding only my own deep but humble conviction, that, the more accurately they are studied, the more they will be found to have labored singly and successfully for the truth.

I. And first, with respect to the abberrations of the Church of Rome. Of these it may be said in general, that a large proportion of them are entirely devoid of all warrant, either of Scripture or of antiquity; innovations, the beginning of which may be actually detected in Ecclesiastical history; many of the most important so new, that not the slightest trace of them can be discovered before the commencement of the seventh century;* one not fully developed before the ninth, nor authoritatively defined before the thirteenth;† some later still; whilst of others only the germs, as yet undeveloped or in some comparatively innocent form, are discernible in the early ages.‡ So that, during the many centuries in which her system was forming, Rome was silently adding novelty after novelty to her creed and practice, successive incrustations upon the nucleus of the Apostolic Church. It must be remembered also, that even where something has been taken away, (as the Cup from the laity,) it has been by virtue of some claim *superadded* to the real privileges of the Church; as in this instance the pretension advanced for dispensing with the institution of Christ.§ It was still innovation by *addition*. Nor was her spirit of innovation satisfied, until her encroachments had received a definite and (humanly speaking) immutable form in the decrees of Trent; and then suddenly she ceased to make additions: as well she might, seeing that by one public act there were appended to the ancient Creeds twelve new *Articles of Faith* at once, as necessary to salvation; twelve floating opinions, more or less questionable or erroneous, were fixed as incontrovertible truths, and guarded by the same sanctions as the eternal verities of the Trinity, which are embodied in the Nicene Creed, as making up with that Creed the "Vera Catholica fides, extrà quam nemo salvus esse potest."|| So that, if she stopped there, it was because the work of spiritual usurpation was complete, and she *desired* to add no more. Now the very definition of Catholic truths necessarily implies, that there never was a time, since the commencement of Christianity, when such truths were not believed and allowed in the Church. So far, then, is the Church of Rome from being the Catholic Church, that she endangers her claim to be considered a branch of it, by maintaining and enforcing doctrines and practices which are not Catholic at all.

But there is another test by which the Church of Rome may be convicted of grievous error. There are certain immutable first principles of true religion, for which we have the sure warrant of Holy Scripture. Such as, That the Name of the Divine Being is an incommunicable name; That worship is to be paid to the Divine Being *alone;* That the worship of any creature or anything ***resembling*** it (witness St. John's falling down at the feet of the Angel, Rev. xix. 10; xxii. 8, 9) is absolutely forbidden; That the adoration of graven images is an abomination in God's sight; That there is but one Mediator between God and man. For all this there is the testimony of God's Word: it is His Word which is heard "behind us." Now, not to dwell upon the spirit of a Church which could tacitly sanction the portentous words, "Dominum Deum nostrum Papam," "Our Lord God the Pope," which, though only in the gloss, are actually found in several editions of the Decretals, the great organ of Papal usurpation;¶ it is matter of history, that Pope Leo X. in open council** permitted without rebuke the very words of our ascending Saviour to be applied to himself, "All power is given to thee in Heaven and in earth," (St. Matthew xxviii. 18;) that "the Psalter to the Blessed Virgin," published by the authority of Pope Sixtus V., paraphrases the whole of the Psalms of David, only substituting the name of "the Lady," "the Virgin," or "the Queen of Heaven and Angels," for that of the Supreme Being;†† and that the Litanies to that "blessed above women," are to this day openly solemnized. These are public acts, so notorious that it appears superfluous to repeat them, except that they ought never to be absent from our minds, when Rome is presented for our imitation or sympathy. And they too painfully indicate the Antichristian spirit of her rulers. And for the practical consequence, whatever the Roman casuits and schoolmen may advance in extenuation, whatever antidotes the learned and pious amongst them may (as please God, they may) employ, to neutralize the poison, it is certain that millions of poor souls in the Roman obedience are *in fact* daily violating (and that too under the sanction of their Church) these fundamental principles. There is the strongest evidence that the patron Saint and the blessed Virgin have displaced the only true God, and the one Mediator, in the worship of ordinary men; that the invocation of Saints is regarded as a pious and commendable practice; and that images, as images, and on account of some tutelary virtue supposed to be inherent in the individual image, and not therefore as mere *memorials* of the persons represented, are the objects of adoration and prayer. I pass over now the idolatry practised in the adoration of the host, not because there is any warrant for it, but because the disproof of it rests upon different grounds. There might be no idolatry in that kind of adoration, if the doctrine of Transubstantiation were as scriptural and catholic as it is the reverse of both.

On the whole, then, we must observe, that in this special point, the misdirection of worship, as in all the rest, it is the same principle in action, viz., *Innovation by addition*. The Almighty was not intentionally dethroned, but the creature was *in practice* permitted to partake indirectly in His worship; the Crucified Saviour was not forgotten, but the Cross became the object of superstitious veneration; the One Mediator was not set aside, but *joint* mediators were *virtually*, indeed really, associated with Him.

Now, setting aside for the present all the other corruptions with which Rome is justly chargeable—many of them, as being opposed to Scripture and all authority, sufficient singly to condemn her; setting aside the cruelty, treachery, and sophistry, with which her usurpations have been supported; setting aside also her list (differing from the ancient lists) of the books of Scripture, confounding the Apocryphal books with the Canonical, her forged Decretals, her fabulous legends, and the vain and superstitious additions which she has introduced into the ancient Liturgies; so long as these errors in fundamentals remain unreformed, so long is it *certain* that this cannot be the way for us "to walk in." God and His Church cannot speak a different language. If God has forbidden all idolatry and image-worship, and the Church of Rome sanctions and enjoins them, "Let God be true, and every man a liar." (Rom. iii. 4;) "We ought to obey God rather than man," (Acts v. 29.) Nothing in union with such a system, however commendable or excellent in itself, can make that right, which is essentially and eternally wrong; not the Apostolical succession; not the profession of the faith once delivered to the Saints, so far forth as embodied in the Creeds, their Creeds as well as ours; not the alleged warmth of their devotions, nor the beauty of many of their prayers; not the remembrance of Rome *as she was*, "when her faith was spoken of throughout the world," (Rom. i. 8;) not the acknowledged purity and sanctity of holy men who have lived in her communion. On this last point, which appears in some minds to be exciting a most dangerous sympathy, it is necessary to be still more explicit. The purity of the Church of Rome can no more be inferred from the purity of those holy men within her, than the soundness of worship in Israel could be inferred from that of "the seven thousand who had not bowed the knee to Baal." There was doubtless something in their moral nature which rejected the poison, and assimilated the nutritious food; which spiritualized for their use what was gross and carnal for the common mass of mankind. The Catholic element predominated over the Roman element, as it affected those particular men. And even if they did share in those corruptions, still their other excellent graces would no more sanctify the idolatry of Rome, than the priestly character and general holiness of Aaron could justify or palliate his share in raising the golden calf at Horeb. It was still an idol, though it was a person designated to be the High Priest of God who raised it. We may be unable to account for the contradiction between such phenomena and the corruptions just detailed; but there is as much contradiction as between light and darkness. The phenomena prove indeed, that "God did not leave himself without witness" even in a corrupt Church, that Christ's presence was not altogether withdrawn from her, that the Church of Rome is *in some sense* a Church; whilst the corruptions show, that she is a Church laboring under grievous error.

Yet, after all, it is painful thus to dwell upon the failings of a sister Church, which, amidst all her corruptions, has retained many Christian truths and holy practices in common with ourselves. Would God, that she would "remember from whence she is fallen, and repent, and do the first works!" (Rev. ii. 5.) What might not Christendom have become, if, instead of setting herself obstinately against the purification of the temple, she had co-operated with ourselves in the blessed work of amendment! And even now, "if God peradventure should give her repentance to the acknowledgment of the truth," (2 Tim. ii. 25,) if she would repeal the Decrees of Trent, if she would purify her service-books, and rigidly deny to the creature the smallest portion of the worship due only to the Creator; if her Bishop, contenting himself with that "upper room" in the College of Bishops, which in honor of the Imperial City was conceded to him during many ages, and would lay aside the utterly groundless claim to universal supremacy,* and that fearful name of "Universal Bishop," which, at the end of the sixth century, his own predecessor Gregory I. himself denounced as "nomen istud blasphemiæ;"† if these and similar reformations were conceded, she might become once more, what Christian Rome of the first ages was, a pure branch of the Holy Catholic Apostolic Church, and we might communicate with her in faith and good works, and in the extension of Christ's Kingdom, for she would have become identical with ourselves, having passed through the very process, by which we were called back by God's mercy to the place from whence we were fallen.

(*To be continued.*)

* See Bishop Jewel's "Replie to Harding," in defence of the Challenge at Paul's Cross; a work, in its main position, unassailed and impregnable.

† The doctrine of Transubstantiation, first developed by Paschasius, in the ninth century, and defined in the Lateran Council sub Innocentio III. can. 1. A. D. 1215.

‡ For the dates at which several of these corruptions were introduced, see Bp. Hall's Old Religion, Bp. Bull's Corruptions of the Church of Rome, &c.

§ See the 13th Session of the Council of Constance.

|| See the Creed of Pope Pius IV. at the end of the Acts of the Council of Trent, or in the Sylloge Confessionum, pp. 4, 5.

¶ Extrav. Joann. 22, Cum. inter. in gloss.

** This passage will be found in the speech delivered by Stephen, Archbishop of Patraca, in the 10th Session of the Fifth Lateran Council, May 4th, A. D. 1515, in obedience, as it seems, to the Pope's command. Concil. Ed, Reg. tom. xxxiv. p. 453.

†† See "The Psalter of the Blessed Virgin Illustrated," &c., by Robert King, S. T. C. D. Dublin, 1840. And Mr. Fyler's Primitive Christian Worship, p. 358.

* See (besides Barrow) Bishop Hopkins, of Vermont, on the Supremacy.

† Gregorius I. Mauricio Augusto Ep. 20. Ben. Ed. Vol. II. p. 749. See also many other similar censures by Pope Gregory ap. Jewel Replic. Ed. 1611. p. 168. In order, however, to understand the degree of Gregory's indignation, the letters themselves, in which the censures occur, should be read entire,

---

From the London Times.

EDUCATION.

We have perused lately a sensible pamphlet by the Rev. John Sinclair, on the efforts now making by the Church to extend its means of education, which suggests some remarks on that subject. Without at all participating in those exaggerated hopes which some people entertain of the meliorating effect of mere reading and writing and arithmetic on the habits of the people, we yet look upon the instruction of the poor, conducted by right hands and upon right principles, as the most powerful instrument of improvement which is within our reach. Instrument, we say—not cause; for the truest advantages of instruction are to be found, not in itself, but in its usual and natural accompaniments—not in the knowledge which is its immediate object, so much as in the sentiments and habits which may have been given with that knowledge—not in the mere fact that a poor man can read, can write, can sing, can argue, so much as in the steadiness and sobriety, forethought, self-command, and obedience, by which such attainments, be they great or small, have probably been gained. These are qualities which are not mere accomplishments which may be thrown aside, forgotten, or perverted when a boy leaves school, but are part of himself, and really color his future life—do not only give power but secure a right direction for that power—make a man not only active-minded, but good—not only a prominent or amusing, but a useful member of society.

All this is palpable, and has been said often enough of late. Not so often, however, as to preclude all fear of its being practically forgotten. Do what we will, it is so much easier to calculate direct than indirect consequences—and so plausible to estimate the value of a system or of an instrument by the extent in which it performs its immediate object, rather than by remote and latent benefits—nay more, it is often so impossible for any but men of great wisdom and experience to appreciate with confidence anything at all but these immediate and obvious results, and it seems so fair, and does so simplify the question, to reject as "unproven" or extraneous all considerations but that one which appears prominently on the surface—that such will always be the course through which a very large mass at least of mankind will ever form their judgments. They will judge of the merits of a school and a schoolmaster by what a boy has visibly learnt from them; meaning thereby whether he can read fluently words of four syllables—write a good hand—do sums in compound division—explain his own meaning clearly—or tell a few dates or longitudes. This they can understand; all else may be true, or it may be a mere excuse to throw dust in the eyes of the public.

Take two schoolmasters, one of whom has what is called the *knack of teaching*, and the other the power of forming character. Is there any doubt that the former of these, the man who can excite attention, impress the memory, explain clearly, and arrange conveniently—who can, in short, develop the interests of the pupils, and turn them out of hand a set of sharp knowing fellows, will carry it in public estimation, twenty times over, before one who, without rearing any prodigies, or even doing justice, as it is called, to boys of quicker and more inquiring talent, sends out to the world a set of mere steady common-place young men, impressed with considerable personal respect and liking for himself and for each other—anxious to do right and avoid wrong wherever they may be placed—serious, sensible, and well-intentioned? People think that persons of this class grow of their own accord. That to produce such is no part of the office of a teacher—no merit—no success. One would think that the comparative scarcity of the article, and the acknowledged certainty that where care is not applied to get it, you will not have it—that boys if left to themselves are left to vice and improvidence and consequent misery and discontent—one would think these things sufficient to show that the formation of such persons, on whom, as a mass, society mainly depends for its general steadiness and well-being, is no task of secondary importance—no office to be left to chance or to whatever will take it, but to meet carefully, and liberally and honorably provided for—far more carefully than the mere visible proficiency in this or that department of knowledge to which it is too often postponed.

At the same time, anxiously as we would inculcate the paramount importance of training over instruction, it would be most unpardonable to allow such a theory to excuse the neglect of any means of improving the one safe—that is, the Church system of education in the mere communication of knowledge. Good instruction is one of the best supports or vehicles of good moral training. An instrument will seldom effect decently its indirect, if it fails in performing its direct, objects. There is a want of honesty in such a failure which is fatal to all efficiency and influence. A master will not command the respect of his pupils for himself or his system, while his pupils feel more or less that that system does not perform its work; and any one who knows anything of men or boys, will have observed how much respect is commanded, even when other and higher qualities are wanting, when they feel that it does. While therefore we feel that the first object in dispensing education is that it should come from quarters and in a shape which will render it more a moral than an intellectual benefit, we are almost equally anxious that, for the sake of that moral good, no means should be omitted of investing it with all the respect and attraction which result from performing its mere "intellectual functions" thoroughly and faithfully.

And with this view it appears very desirable that some system of efficient inspection could be made more general than it seems to be. The "blue book" published last year by inspectors appointed by the Committee of the Privy Council, with, we believe, Episcopal approval, showed at once the possible utility of such an arrangement, and explained in part the difficulties which impede its general application. With the experience which the world has had of Parliamentary inquiries and attacks and exposures, private persons in the management of private establishments are not very fond of subjecting themselves to be "blue booked" at the will and after the manner of any official visiter, with the liability thereby of being brought before the world as an example of some alleged iniquity or neglect, by any member who may happen to have been dipping into the pages of these formidable reports. A country parson who has got up a school in his own quiet way, with much trouble and expense to himself and some of his richer neighbors, and carries it on in such a way as he, with such experience as he has, thinks congenial to local habits and capabilities—such a person, however ready he may be to submit all his doings to the judgment of his ecclesiastical superiors, or to any other person or body proceeding on the same principles of action or judgment as himself, may fairly decline to be delivered up in print to the mercy of all and any of the members of so very uncongenial a body as was, perhaps is, and certainly may be again, the Lower House of Parliament. Yet this he must do according to the present system of inspection, if he admits the visits of an inspector appointed by the Committee of the Privy Council.

Yet on the other hand, supposing those officers to be appointed, as we believe to have been the case, fairly and without any unavowed intentions on the part of a government, it is plain how very much benefit their services will confer on the schools themselves, and all interested in them, on the Church, and on the nation. They will afford a continual *stimulus* to the masters, who, without some such memento, are but too apt to subside into mechanical and sluggish habits, and their experience will suggest improvements and remedies equally beneficial to the boys and convenient to their teachers. They will create a sense of responsibility and its reality; will force the negligent into something like better habits, and furnish most valuable hints to those who are anxious to improve; and will enable the authorities of Church and State to have a true and perfect, instead of a most one-sided, knowledge of what is the real state of education in the country. Nor can we see why these obvious advantages should be clogged by the difficulty above alluded to. Considering the benefits accruing to all parties by extending the sphere of the inspector's duties, it seems no very unreasonable concession to grant that the reports of those schools, which *not upon compulsion*, but *mero motu*, admit that officers' visits should be merely given in to those whom it really and immediately concerns—the Privy Council and the bishop of the diocese—without being communicated to the public, or the House of Commons, who will never feel their loss—like many official communications which pass into the hands of the minister, only without its being thought expedient to destroy their private or secret character by submitting them to the world at large.

We have heard of such a suggestion, and earnestly hope that this and all similar measures for promoting the efficiency of true popular education may meet with the acquiescence of the various parties concerned in it.

THE CHURCH—THE WITNESS AND KEEPER OF HOLY WRIT.

The lowly and deferential spirit which prompted the request—"Lord, teach us to pray," of the Apostolic Founders of the Church, animated also their successors in the sixteenth century; and like them they obtained the heavenly guidance which they sought. It is to this we owe it that the great doctrines of the Cross are traced in such prominent characters upon every page of the Liturgy. Not satisfied with their particular enumeration in the Creeds—those Catholic summaries of all that a Christian is required "to know and believe to his soul's health,"—they have so incorporated them with the prayers as to form of these a complete body of doctrinal and practical theology.

Do the Holy Scriptures declare that to the inheritance of a depraved nature we have all added the guilt of actual transgression? The Church, regarding us as sincere and contrite worshippers, puts into our mouth confessions of sinfulness and misery, which being so comprehensive as to include the highest degree of moral turpitude, sufficiently manifest the deep criminality which she attaches to every infraction of the Divine Law; avowing that "there is no health in us," and teaching her members without respect of persons to "acknowledge and bewail their manifold sins and wickedness, which they from time to time most grievously have committed, by thought, word, and deed, against the Divine Majesty."

Do the Scriptures further assert the necessary agency of the Holy Spirit in the conversion and sanctification of the sinner? The doctrine is written in letters of light upon almost every prayer, and the only difficulty is, in selecting instances from the multitude which throng the memory. We are taught to pray unto God, "by whose Spirit the whole body of the Church is governed and sanctified," to grant unto us "who do lean only upon the hope of his heavenly grace," "the true circumcision of the Spirit," that we "may be daily renewed by the same Spirit," have through Him "a right judgment in all things," be enabled "to think and do always such things as are right," "evermore rejoice in His holy comfort," and that He "may in all things direct and rule our hearts," "cleansing them by His holy inspirations," and, through His "constant assistance, restraining us from sin, and exciting us to our duty." The invocation of the same holy Being as "the Lord and Giver of life," runs through all her services—the Order for the administration of the Communion, for the ministration of Baptism, Confirmation, the Visitation of the Sick, the Consecration of Churches, the Ordination and the Institution of Ministers," &c. &c., and time would fail to recount the places where it is fully and explicitly inculcated.

Are the natural helplessness and the demerit of man, tenets also of Holy Writ? It is from God as "the Author and Giver of all good things," that "all holy desires, all good counsels, and all just works do proceed," and since "we have no power of ourselves to help ourselves," and "through the weakness of our mortal nature can do no good thing" without celestial aid, we humbly pray that He "who seeth we do not put our trust in any thing that we do," and "knoweth us to be set in the midst of so many and great dangers that we cannot always stand upright," would "grant us such strength and protection as may support us in all dangers, and carry us through all temptations."

Does Revelation further teach that there is one only Mediator between God and men, the Man Christ Jesus? No petition ascends to the throne of the Heavenly Grace which does not seek to obtain its object solely for the sake, and through the intercession, of that all-prevailing Advocate. This indeed may be assumed as the distinguishing characteristic of the Church,—the chief Corner Stone which supports the whole superstructure. The merits and satisfaction of her Redeemer are set forth on every occasion as her only plea; He is "the Alpha and Omega" of all her thoughts; and she has divided her services into so many short prayers that, as far as possible, every object of petition may be brought into particular connection with that Name "besides which there is none other under Heaven given among men whereby we must be saved."

Is the doctrine of the Trinity in Unity, the Divinity of the Son and of the Holy Ghost, and Their perfect equality with the Father, presented as an object of faith in the Word of God? The Church every where acknowledges the mysterious truth, appoints a day for its express commemoration, prays that she may be kept steadfast in this faith, and in the Litany associating its profession with the most earnest supplications for mercy, she addresses the three Persons in the Godhead, individually and collectively, imploring Them in that "astonishing remembrancer of human wants," for almost every thing which sinners helpless, destitute, and wretched, can ask, or which God, "merciful and gracious, long-suffering and abundant in goodness and truth," can bestow.

What has been said of the subjects enumerated, might be predicated with equal truth of all the articles which are required "to be believed for necessity of salvation," but the limits—already exceeded—of an annual report, have only permitted a brief allusion to a few of those Catholic verities which by being interwoven with the Liturgy are kept constantly before the minds of the worshippers, and cannot fail to preserve those who would "obey God rather than men," in the full integrity of "the faith once delivered unto the Saints." The same reason compels the Board to pass over other topics also, which did time allow might be made the theme of profitable remark; as, for instance, the influence of the Liturgy in preserving the due precedence and superiority which the worship of God should always have over the mere preaching of men; its excellence as a Manual of holy practice, setting forth in methodical connection with the doctrines taught and the wonderful events commemorated by the Church in the revolution of the Ecclesiastical Year, the more prominent Christian graces and virtues, as illustrated by Him who was "both a sacrifice for sin, and also an ensample of godly life;" and lastly, the well-arranged and admirable Selection from the Epistles and Gospels,—another compendium of Christian Doctrine, forming with the Creeds and the Prayers, three* separate lines of evangelical truth, blending, like the prismatic rays, into one homogeneous tissue, and mutually contributing to the beauty and stability of that superstructure which has been "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner Stone."

The Prayer Book declares the sense of the Church Catholic for eighteen centuries, on most of those questions, so controverted in this land of schism and private judgment;† its tendency is to make men pious, humble, docile, and reverent; and the Board have dwelt upon its excellencies as furnishing for its distribution an argument pleasing in itself, and which all would appreciate. Another might be found in the dislike and hostility with which the Church is regarded by the religious bodies around her,—feelings engendered in the *many*, by ignorance of her opinions, and in the *few*, by jealousy of her rising importance, and secret misgivings that their systems will not bear the ordeal which she proposes. To remove the prejudice arising from the one, the obvious and most effectual mode, is to place the Prayer book in the hands of all who will receive it: for the other, there is no remedy but in God. The ascendency of Church principles must be attended, of course, with the decline of those of human origin; and the champions of the latter, will wage a warfare the more fierce and unrelenting that it involves their sectarian existence. Obloquy and misrepresentation will long continue to be "the portion of the inheritance" of enlightened and consistent Churchmen. But in enrolling themselves as the followers of Him whose "kingdom is not of this world," they doubtless counted the cost; and far from being cause of discouragement, the difficulties of their position in this country, should only incite them to study more deeply the character of the Church, imbibe more thoroughly her spirit, illustrate more perfectly her teaching, and while they "meekly endeavor to instruct those who oppose themselves," to stand fast—in the language of the great Apostle of the Gentiles—in one spirit, with one mind, striving together for the faith of the Gospel, and in nothing terrified by their adversaries.—*Report of Bp. White Prayer Book Society.*

* Two others might have been added,—the Articles and the Hymns.

† The Church of Rome fetters the judgment by implicit obedience to authority. Foreign branches of the Reformation give unbounded license to the fancy, by the unrestrained exercise of private interpretation. But our Church inculcates a liberal, discriminative, yet undeviating reverence for pious antiquity; a reverence alike sanctioned by reason, inspired by feeling, and recommended by authority. This principle is, in truth, our special characteristic: a principle which has ever enabled our Church to combine discursiveness with consistency, freedom of inquiry with orthodoxy of belief, and vigorous good sense with primitive and elevated piety. Alexander Knox.

COMMUNICATIONS.

For the Churchman.

EXCERPTA CATHOLICA, No. 2.

FAITH AND WORKS.

"Works without faith are at best but arrows shot at random; no man can assure that they shall ever hit the mark. And for faith, St. James tells us, that without works it is dead. And then, what is it that the dead can do? Faith indeed glorifies God in private, between himself and our souls. It is the monastic part of religion, which acts all within the cell of our own bosoms. But works glorify Him before the world and men. Faith is as the meaning, and works are the expression of the mind."

"Faith is the pin that fastens the soul to the chariot of eternity, while works are as the harness and the trappings whereby it is drawn along, and without which all our operations else are useless. When both are joined together, then does the soul mount to the hill of eternal rest."

"Faith that is right, can no more forbear good works, than can the sun to shed abroad his glorious beams, or a body of perfumes to disperse a grateful odor."

"A solifidian Christian is a nullifidian Pagan,

and confutes his tongue with his hand."—*Feltham.*

"Faith is that celestial flame which purifies the soul from dross and pollution, and which opens in it a new and glorious scene, gilded with the ineffable brightness of the Deity, adorned with the inconceivable delights of blissful eternity, and enriched with holy hope, pure desires, love divine, and joy unutterable."—*How.*

"That faith is not to be questioned which *purifieth the heart, which worketh by love;* that is, makes us do what we can to please God; and which resisteth temptations, and enables us to overcome them. Wherever amendment of life followeth such a faith as this, *there is true repentance;* and where there is sincerity, there our obedience will be accepted, though it is not perfect as the law requires."—*Bishop Wilson.*

For the Churchman.

THE NESTORIANS.

Mr. Editor,—The Nestorian Bishop is at present a prominent individual in our community. He has been received and acknowledged as a *Christian* Bishop in some of our dioceses, and by most of "the other denominations." I could have wished that some "loftier soldier" of the cross than the writer of this, had *thoroughly* examined his claims to recognition on the part of the Catholic Church in this country.

Permit me, in the absence of other information, to send you an extract from the fourteenth Lecture of Mr. Newman on Romanism:

"The third General Council was held A. D. 431, on occasion of the Nestorian heresy, and passed decrees concerning our Lord's person, as divine and human, which the English Church, as well as the Roman, has ever recognized as true and necessary. . . . Nestorius, Bishop of Constantinople, was charged, and rightly charged, by Cyril, Bishop of Alexandria, with heresy. . . . The Emperor summoned at Ephesus the General Council in question. . . . From that time Nestorius has been acccounted a heretic by the Church."

Now, Mr. Editor, if this be so, though this individual may have Episcopal succession, *he is no bishop*—for after his condemnation as a heretic, Nestorius himself ceased to be a bishop, and, of course, ceased to have the power to consecrate other bishops.

There is great danger in thus recognizing in haste the claims of these sectarian bishops, especially if in so doing we compromise the claims of the Catholic Church to uninterrupted *regular* and perpetual succession. A. B.

For the Churchman.

THE RUBRIC BEFORE THE OCCASIONAL PRAYERS, AND THANKSGIVINGS.

Mr. Editor,—Your correspondent "O." imagines he has discovered three "mistakes" in my article on the above subject, published in the Churchman of the 7th ult. I shall endeavor briefly to show, that the "mistakes" are not on *my* side. He says,

"1. Though ours and the English rubric are the same in letter, they are not in substance, inasmuch as theirs includes the prayer for all conditions of men, and the general thanksgiving, and ours does not. To argue, therefore, from their practice, what ought to be ours, is entirely fallacious."

The change in "substance," alluded to by "O.," is, that the Prayer and Thanksgiving are, in the American Prayer Book, taken out from among the Occasional Prayers and Thanksgivings, and are *printed* with the daily service. But this does not affect the question, since the said Prayer and Thanksgiving are *always* used in the daily English service, (unless there be some *very* special reason for not doing it,) just as much as if they had been *printed* with their daily service. It is a distinction without a difference.

We did not argue that we *ought* to follow the English practice, but that the Convention of 1789 *did* follow it—or, rather, continued it; and we further argue, that the Convention having done so, it becomes our duty to abide by it. The arguments by which I sustained that position, "O." has left untouched. To assert the contrary, without proof, is a *petitio principii.* He attempts to draw an analogy from a rubric in the communion service. But analogy is not proof, to say nothing of the relevancy of that rubric.

"O." points out a second "mistake:" he says,

"2. When language is clear, it is wrong to seek its meaning anywhere but in itself. The 'intention' of the rubric is to be learned from its plain words, not from other rubrics, not from practices contravening those words, not from notions of fitness."

All this is true, but not at all to the purpose, since that language is not "clear," about the meaning of which (or, the application of that meaning) there is very considerable difference of opinion, as in the present case. In the construction of any rule, or law, the decisions, and practice, of the law-maker, are always considered of prime importance. And are not the practice of the English Church, the rubric inserted in the General Thanksgiving in the English Prayer Book, the rubric in the service for Ash Wednesday, and that in "A Form of Prayer and Thanksgiving," in the American Prayer Book, of this character? Assuredly.

"O.," then, favors us with his third "mistake." He says,

"3. Omitting all reference to Bishop White's statement is a great mistake in 'Savona.' Or perhaps, he saw that no one can argue as he, and some others do, without discrediting Bishop White's testimony, and thus thrusting his venerable name out of court. If 'Savona' *did* perceive this, while he offered no reason for such treatment, he has committed something worse than a mistake."

This *last* sentence is not the less *unkind,* because it is qualified with an *if.* "O.'s" object appears to be to reduce myself, and "others," to this dilemma: we must either adopt *his* views, or lie under the opprobrium of discrediting Bishop White's testimony. *I* shall do neither. I have not the slightest doubt, that Bishop White's statement was the settled conviction of his mind. But, at the best, the information to be derived from it, is only *hearsay* evidence. Bishop White's statement is, necessarily, based upon what others *told* him, or what he *heard* them say; and although he might have committed the information, thus obtained, to *writing* afterwards, his doing so does not alter the character of that evidence. Bishop White's statement, then, comes to *us* as *hearsay* evidence—and nothing more. But the evidence of the Prayer Book, as adopted by the Convention of 1789, is the evidence of a *record;* and this being far higher evidence than *hearsay* evidence, I appealed to *that* to support my argument.

The evidence of a *record,* if I mistake not, is the very highest species of evidence; and, where it can be obtained, throws all other kinds into the shade. This was the reason why I "omitted all reference to Bishop White's statement;" and not because I wished to "discredit his testimony, or thrust his venerable name out of court." I am perfectly willing to have his venerable name continued in court, and to give his testimony all the weight which Bishop White, were he living, would ask for it; but I am not willing to give it all the weight which "O." would ask for it, for the reasons above stated. If "O." consider it so absolutely indispensable to give vitality to *his* argument to introduce that "statement," I shall not complain; but, at the same time, if others attach less importance to that "statement" than he does, let them have the privilege of "omitting" it, if they see proper, without having unworthy motives imputed to them for so doing.

Having disposed of "O.'s" three mistakes, I have merely to add, that the arguments, adduced by me in the Churchman of the 7th instant, remain *untouched,* and that they are subversive of "O.'s" theory. Savona.

THE CHURCHMAN.

SATURDAY, JUNE 4, 1842.

☞ The editor being out of town, any imperfection in the arrangement of the paper, or otherwise, if such there be, must be attributed to the printer.

We have received several valuable pamphlets (in addition to those lately acknowledged) recently published in England, two of which we propose to insert in our columns; the one is a short and plain sermon of Dr. Hook, entitled "The Moderation of the Church of England," and the other is the sermon of Dr. Jelf, which is begun on the first page of the present number, and will be concluded in our next.

Dr. Jelf, it will be seen, shows the same prudent reserve and tenderness in regard to the foreign Reformed Churches as has been shown by Mr. Palmer in his treatise on the Church, and also indeed by the author of one of the ablest of the "Tracts for the Times:" the second part of Dr. Jelf's discourse (to be given in our next) will prove that this misplaced tenderness will be likely to secure for him the same amount of thanks.

Christian Ballads.—On our last page our readers will find a remembrancer from an old friend, whose newly published volume should be purchased by all lovers of genuine poetry.

The New York Sacred Music Society.—In consequence of the inclement weather on the evening of the last performances of this Society, it will repeat the Oratorio of David on Tuesday evening next, at the Tabernacle. This is to be the last *public* performance the Society intend giving.

We have been kindly furnished with the following extract from a private letter of a distinguished American artist now in Europe. Whether the facts mentioned will justify us in referring the interments to so early a date, and whether some of them do not point to a later date, are queries which have occurred to us, and which we are unable to answer to our satisfaction. But the subject is one of interest, and perhaps some correspondent will give us the information which we desire.

"I was exceedingly interested a few days ago by a visit to the catacombs of St. Agnes. I went in company with Mr. ——, the American consul, and Mr. ——, lately a member of Parliament. You have read that the early Christians of Rome were subjected to a series of violent persecutions, particularly under the reigns of Severus, Decius, and Valerian; when Irenæus, Victor, Fabianus, Cyprian, and others of great eminence, as well as innumerable private Christians, received the crown of martyrdom. These catacombs are the places in which they interred their dead; and in the time of those dreadful persecutions, sought refuge. For a long time, indeed, the ceremonies of their religion were performed in these dark and subterranean chambers which had been used for sepulture. The Campagna of Rome is formed almost entirely of volcanic ashes, which is called Pozzolana, and Tufo Rock, which appears of the same material, but hardened into soft kind of stone; in this latter the excavations of the catacombs were made. Into the catacombs we descended from a vineyard two miles outside the walls of Rome, by a flight of steps; (the catacombs are now being opened, and rubbish, &c., removed. The padre who accompanied us has the superintendence of the work;) we then entered narrow excavated passages extending and ramifying in every direction; in the sides of these passages are cells excavated, some large enough for a human body to be laid, others for several bodies, and many smaller ones for children. Here we saw the mouldering remains of those whose great-grandfathers saw the apostles. Many of the bodies (of course the bones only) rest as they were laid 1600 years ago. Many of them are now fast mouldering away, since the admission of the air, and the marble slabs or tiles which closed their cells have been removed; each of their cells (which are ranged one above another and within a foot or two of each other in every part of the catacombs) were closed after the body was deposited, and a piece of marble or more generally several large tiles were used for this purpose, sealed up with cement; so that the air could not enter, and this accounts in some measure for the perfect preservation of the bones. Many of these have been taken down, yet some of the cells are sealed up, and remain just as they were at first, and the mortar that was used appears as if it had only been spread a few weeks ago; the marks of the trowel are as fresh as ever, and in this mortar, inscribed while it was yet wet, is frequently to be found the name of the individual interred there, and the words (in pace) in peace, or sleeps in peace—an epitaph simple, but in those times of trial and tribulation, wonderfully expressive. There are the bodies of many of the early martyrs; they are known by having a small lamp at their feet, inserted in the mortar whilst wet, and a small vase or vial at the head; this vial contained their own blood, which it was the custom of the surviving friends to obtain from the body, and preserve in this manner; some of the lamps remain, but the vials have been removed—but the impression in the mortar in which they were set yet remains. There are also impressions of the coins of the time in which the bodies were interred; by these the date of the interment is known. There are several small chapels, which are extremely curious: the walls are painted, and many of the pictures are quite fresh; the subjects are in general scriptural. I was pleased to see these pictures, which were painted in the early part of the third century, and the fact will be a good argument in favor of pictures in churches. We remained in this city of the dead two hours, walking at least an hour and a half of the time. There must be thousands of bodies. The extent of the catacombs is not yet known. In these gloomy regions the early Christians took refuge in times of persecution, and the mind is overwhelmed with the multitude of associations that arise. We ascended—the sun was shining gloriously, and the mountains that surround Campagna looked bright and calm, as they did when the dead thousands sleeping beneath our feet gazed upon them."

Convention of the Diocese of New Jersey.—The fifty-ninth Annual Convention of this diocese was held in Trinity Church, Newark, on Wednesday and Thursday, the 25th and 26th of May. "The Charge of Bishop Doane," says the editor of the New York American, who was himself a member of it, "was earnest and vigorous; and the deliberations of the Convention, though at times more than usually animated, were productive of no change in the ordinary rules and business of the diocese."

Institution.—The Bishop of New Jersey is to institute the rector elect of Trinity Church, Swedesborough, on the 9th instant.

TO CORRESPONDENTS.

The editor being absent from the city, begs the indulgence of correspondents. The beautiful effusion of "J. C." on "Childhood, suggested by a picture of Huntington's," in our next.

CLERICAL CHANGES.

The Rev. T. R. Lambert, having accepted a call to the rectorship of Grace Church, New Bedford, requests all letters and papers designed for him to be directed to that place.

The Rev. Mr. Watson, who has supplied Grace Church, Philadelphia, during the absence of its rector, has accepted an invitation from the parish of Zion Church, Newport, R. I.

The Rev. Asa S. Colton has accepted the rectorship of St. Andrew's Church, West Vincent, and St. Mark's, Honeybrook, Chester county. His residence is St. Andrew's Parsonage; address, Chester Springs, Chester county, Pa.

The Rev. Charles V. Kelly has taken letters of dismission from the diocese of Pennsylvania to that of Michigan. Also, the Rev. Benjamin Watson to Rhode Island.

The Rev. David M. Fackler has received and accepted a call to the rectorship of Emmanuel Church, Norwich, N. Y.

The Rev. John Williams, late the assistant of Dr. Jarvis, at Middletown, Con., has received and accepted a call from St. George's Church, Schenectady, N. Y., vacated by the resignation, on account of ill health, of the Rev. Mr. Walter.

The Rev. John J. Hunt, having removed from Washington, Wilkes county, Ga., to Athens, Clark county, in the same state, requests that all letters and papers shall be directed to him at that place.

The Rev. C. H. Fitch has accepted the rectorship of St. Paul's parish, Jackson, vacant by the resignation of the Rev. E. Waylen.

We commend the following circular to the notice of wealthy and liberal Churchmen:

TO THE PUBLIC.

The Vestry of Trinity Congregation, Logansport, Cass county, Indiana, respectfully state, that their missionary station is liable to be broken up for want of a place for Divine Worship; that our congregation, though small, have subscribed liberally for the erection of a church, but that twelve hundred dollars are yet needed to accomplish that very desirable object; that the services of our Missionary have been remarkably blessed; that our undertaking has the cordial approbation of our beloved Bishop, Rt. Rev. Jackson Kemper, D. D., and that, should success attend our present exertions, we will cheerfully extend to others such assistance as we now earnestly seek. We hope that our Christian brethren at the East, who enjoy richly the means of grace, will act in this case, with their usual liberality. Contributions made to the Rev. F. H. L. Laird, our Missionary, whom we have deputed to solicit donations, will be thankfully received. We give below an extract from Bishop Kemper's recommendation of the object.

"The effort of the Rev. F. H. L. Laird to collect funds for the erection of a church at Logansport, has my cordial approbation. I hope that our Christian brethren at the East will listen to his statements and respond to his call. Situated on the Erie and Wabash Canal, Logansport is destined to become, at an early day, a place of importance, and the Missionary station there is flourishing, but is retarded in its growth and liable to dissolution for want of a church edifice. It is of the last importance to have at each of our Missionary stations in the West a house which, however humble, we may call our own. I believe that any funds given in the present case will be judiciously used. I hope sincerely that the earnest wishes of the Episcopalians at Logansport will be met and their necessities removed. Jackson Kemper,
Bishop in charge of Indiana, &c.
Indianapolis, Ind., March 30, 1842."

By order of the Vestry,
William Hubbell, Secretary.
Logansport, Ind., April 6th, 1842.

The following is inserted, and in our present number, at the request of a correspondent:

THE MISSIONARY CONSTITUTION.

In its great principles, I feel increasing confidence that our best wisdom is imbodied, in the closest correspondence with the heavenly pattern. Details may need revision. What work, in which man has part, was ever perfect, from the first? Experience was designed to be our teacher. The wisdom which she gives, gives little countenance to innovation; since she knows "the old is better." The structures, which she rears, grow slowly, to stand long. She first secures a good foundation, then a good plan, then good materials, then good workmen. These, she counts but the least part; since she knows that "except the Lord build the house, their labor is but lost that build it." I confess myself solicitous, lest an attempt be made to change in some respects the character of our great missionary organization. Impatience with details has ruined many a noble work. Defects, which time was curing, have been assailed with hasty hand, and brought the building down. What we need in all such works, is faith, that takes its hold of the Almighty; then charity, which hopeth and endureth all things; then patience, that true faith, working by true love, may have her perfect work. What I regard as cardinal in this institution, is first, that men come into it by baptism; then, that its direction is under the highest legislature of the Church, and by trustees which it approves; then, that its appeal is simply through the parochial organization to the hearts of Churchmen; its only agents being the Pastors of the flock.—Whether there shall be one or two Committees; always provided that THE FIELD IS THE WORLD, and that Christ's scattered sheep EVERY WHERE are to be sought out, and gathered in, and fed in the true fold: whether there be one or more Secretaries, always provided, that the work be done and well done: whether they receive a greater or a smaller salary, considered in whatever comparison; always provided, that, in doing Christ's work, we disregard not Christ's precept, that the laborer is worthy of his hire—these are but small details, proper to be investigated, proper to be discussed: necessary, if it so appear on investigation, and discussion, to be reconsidered and reformed: but no occasion for distrust, and least of all, for censure, of the men, who do but do the Church's work, and receive the Church's estimate of their exertions.

I have two more words to say. One, as to the salaries provided. What seemed to me, and still does seem to me, the leading argument, was the example, set by the Church, through her agents, in this her only opportunity, of the just compensation of her ministry. Again, and again, I say—what layman does not own, what pastor does not feel it?—the clergy of the Church, with very few exceptions, go starving to the Master's work. The world indeed makes a show of being Christian, and patronizes the Church, and takes not a little credit for the patronage: but after all it loves its own, and is clothed in purple and fine linen, and fares sumptuously every day; thoughtless and careless that the laborious pastor, who is God's minister for their salvation, goes with a threadbare coat, and keeps a swarm of children, on what would not make the crumbs the worldling wastes. Now, if the Church, in settling in its single case of patronage, the hire deemed proper for its workmen, takes the standard of the world, where is the hope of reformation? Let it be true that the Secretaries do receive more than three quarters of their brethren. The more's the pity: not that one has so much, but that the other has so little. Let us resolve to level up, not level down.

Another point. It seems to be asserted and almost believed, that because the Secretaries receive so much, therefore,—a precious therefore!—the people give so little. If it be so, why? Is it retaliation? God forbid! Is it because the silver and the gold in Churchmen's hands is only just so much; and every one gives all he can? Who believes it? No; the Church is rich and increased with goods: and if it be but rich in faith, God is as willing as he is able to increase its gold and silver a hundred fold. Only let us rely on Him; only let us be faithful to ourselves. Let every bishop, as chief pastor, let every pastor, as a shepherd of Christ's flock, make God's work his work; compass the world with charity; mount up to heaven with faith. God from on high will hear and help. Men's hearts will soften and their hands relax. The Church, from Maine to Georgia, will confess the electric shock of Christian love; and every parish will be as a river, and every diocese as a sea, to make glad the city of our God. Or if these means fail, lay not the blame to agents or to plants: but own that Christian men have so bound down their living souls in selfishness and sin, that God in his fierce anger has forgotten to be gracious; and will not send his Holy Spirit, to pour into their hearts that most excellent gift of charity. Forbid it, heavenly Father, for the intercession of thy Son, our Saviour; since he who liveth without it is counted dead before thee. Bishop Doane.

To the Editor of the United States Gazette.

"Some excitement existed at the Oxford University, in consequence of two of the Professors having embraced Popery."—*Gazette of 23d May.*

My dear Mr. Editor, I know how hard it is to prove a negative, and shall not undertake it now. But I also know what a stir your two and a half lines, quoted above, will make. And as I am a friend of quiet, when it can be had consistently with truth and duty, I just mean to tell you, and, if you please, your readers, why I think the statement cannot be true.

In the first place, I have looked carefully through my files of English papers—The Times, The St. James' Chronicle, The John Bull, The Conservative Journal, and Bell's Weekly Messenger—received by the Acadia, (some of them as late as May 3d,) and find no allusion to such a rumor. The St. James' Chronicle was the leader in the opposition to Mr. Williams, as candidate for the Poetry Professorship, and I am sure would have alluded to such a confirmation of its fears, had it existed.

In the second place, a letter, by the same steamer, from one of the bishops, who has expressed himself unfavorable, in a recent charge, to some of the views of the "Tracts for the Times," contains this paragraph:

"Touching our Church in general, I am inclined to hope—and I think it is a pretty general idea—that as regards the recent conflict of opinions, the worst is past. I am still prepared for a few more stragglers to Rome, in the wake of Mr. Sibthorpe. But let six or eight years pass over our heads, and the extremes will have had their ardor cooled down, the moderate on each side will understand better the real position of their adversaries, and we shall, under God, feel the purifying influence of this our trial. Amen: so be it! You will, I am sure, join with me in this fervent wish and prayer."

I certainly do, and concur entirely with the opinion of my right reverend correspondent, except in thinking that a much shorter time will realize his wish. As to Mr. Sibthorpe, it may be as well to say, that he has candidly declared that the views of "the Tracts for the Times" had not the slightest influence on his recent change. In point of fact, he had imbibed the doctrines of Rome, in his heart, when a student of the University, long before "the Tracts" were dreamed of, and was prevented by authority from their acting on his convictions. His subsequent connections were with persons very different from those known as "the Oxford writers." Indeed, as lately as 1835, he was secretary of "The Religious Tract Society," which unites what are called "all denominations."

Finally, I have a letter, written the very day before the steamer sailed, from one who has the best possible opportunities of knowing what is done at Oxford, and throughout the Church of England, and is perfectly free from prejudice on this subject, which not only makes no allusion to such a rumor, but speaks hopefully and cheerfully of the issue of the recent controversy.

I do not, therefore, give the slightest credit to the rumor alluded to above, and am conscious that the ordinary claims of justice should be accorded to those interested in the matter. I ask that the public will "suspend their judgment," as the phrase is, until *the facts* are known. I should shrink from the publicity of this proceeding, but that I know the sensitiveness with which the subject is regarded, and feel it my duty to contribute what I can to prevent, or, at least, to allay it. For myself, unimportant though it may be, I disclaim all allegiance to school or party in the Church, in which I am a servant, and all design to cast censure or reflection on any one who bears the name of Christian. "We can do nothing against the truth, but for the truth." In the sure confidence that your habitual candor will give room for this letter, and in the hope that any of your brethren, who think the rumor worthy of circulation, will allow what may be thought due to this qualification of it, I am faithfully your friend,

G. W. Doane.

Riverside, 23d May, 1842.

P. S. I confine myself, as you perceive, entirely to *the want of evidence* in the case. Of its utter improbability, of the absolute impossibility, that it should be true, I now say nothing, though perfectly convinced. G. W. D.

ELEVENTH ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE NEW YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

It is with lively emotions of gratitude and praise to Almighty God, that the Board of Managers of the New York Protestant Episcopal City Mission Society present this their Eleventh Annual Report. The past year has been marked not only by the ordinary blessings of God's providence and grace, but by *special* mercies. The Managers are permitted to announce an addition to the number of their churches, and a large increase of their funds, through the munificent bequests of the late Charles Morgan and Thomas Otis, Esqrs. The Board would do violence to their feelings, were they not to avail themselves of this opportunity of publicly expressing their sense of the pious liberality of these friends of religion, and their devout thanksgivings to Him "from whom all holy desires, all good counsels, and all just works do proceed," that he put it into the hearts of these his servants thus to appropriate a portion of their estates.

In regard to the bequest of Mr. Morgan, the Board would further state, that they have received the same through the enlightened zeal and kindness of the Rev. Manton Eastburn, D. D., one of the Society's Vice Presidents and fastest friends. The legacy of Mr. Morgan was, by his direction, at the disposition of his pastor, the Rev. Rector of the Church of the Ascension just named. That he should have confided it to this Society, and suggested the purchase of the church recently consecrated by the name of the Mission Church of St. Matthew, entitles him not only to our thanks and praise, but to that of every one who has the present and eternal welfare of his fellow men at heart.

The Church of St. Matthew, a building in Christopher-street, purchased from a Presbyterian congregation, was consecrated by the Rt. Rev. the Bishop of the Diocese, on Tuesday, the 15th day of March. In his sermon on this interesting occasion, the bishop alluded to the peculiar circumstances under which the congregation were then assembled. The Board are happy to be able, by his kind permission, to extract a portion of his eloquent and forcible remarks.

"You are aware, brethren, that we owe this accession to our churches, not to the devotion of a body of fellow Christians and fellow citizens, showing their love to God, their attachment to His Church, and their regard to the best interests of the community, by uniting in rearing a temple to the honor of the Redeemer, and for the advancement of his cause. It is an unhappy fact, and it gives me pain to advert to it, that nearly four years have elapsed, with their addition of thousands to the population of our city, since a single new church has been added to our communion. For that in which we are now assembled we are indebted, not to the zeal and piety of that communion as a body, but to the noble and pious benevolence which, by God's grace, warmed the heart of a devout individual to make a liberal bequest for promoting the interests of the religion and Church of the Redeemer, and to the considerate and judicious special application of a portion of the bounty thus devoted, by the respectable and excellent clergyman to whose direction the bequest was committed.

"Ever be the name of Charles Morgan held in reverent and affectionate remembrance, for thus enabling us this day to throw open the doors of our third Mission Church. O that our men of fortune were more sensible of the good they could do, by providing for the interests, in our country, of the religion and Church of Jesus Christ! For *they* must be its security against ill, and they only can affect its prosperity and welfare. The providing of a church whence the ordinances and instructions of the Gospel are to offer their benign influences, and whence those influences are to be diffused, in an increasing and still perpetually increasing sphere, as their subjects go forth to extend them, by precept and example, in their intercourse with the world, and are to descend, as successive generations come in the places of those which have passed off, to all future periods, is to confer a blessing on the community which language cannot describe, thought cannot reach, nor time contain.

"Not only do we rejoice and thank God for this much needed accession to the churches of our metropolis. Its mission character gives it a special interest in our hearts. The due support of parish churches, it is well known, requires that the pecuniary means be raised by placing a moneyed value on the privilege of a title to a choice of sittings. This, however, especially in our cities, necessarily debars large numbers from attendance on public worship, while multitudes of others make it a plausible pretext, (which for the love of their souls we ought to take from them,) for the neglect of that worship. In our mission churches we seek the only efficient remedy. They are thrown open to all without distinction, and their sittings free for occupancy as they may be found unfilled.

"The history of our City Mission Society, during the more than ten years of its existence, has shown an amount of spiritual good truly cheering to the Christian heart. The wicked have been reclaimed, the poor comforted, the degraded elevated, the pious strengthened and cheered, the afflicted consoled, the dying had grace to depart in peace and joy. Its churches and schools, operating on immense numbers, that could hardly otherwise have been reached, have produced blessed results, unsurpassed, probably, by any of the parochial establishments in our city.

"One painful effect, however, of our experience, is its opening to our view the immense field of usefulness which our means will not enable us to occupy. Thousands of proper objects of this blessed charity are perishing around us. Is there no man who will care for their souls?"

In addition to this bequest of fifteen thousand dollars, the Board have received the sum of five thousand dollars from the estate of the late Thomas Otis, Esq., one of the Vice Presidents of the Society. In its welfare he had taken a deep interest for several years. He was ever ready to aid it by his counsels, his influence, and his liberal alms. The Board deeply feel his loss. But while, in common with a large circle of attached relatives and friends, they weep at his tomb, at the same time they would bless God for him and all his servants departed this life in his faith and fear, beseeching Him to give us all grace so to follow their good examples, that with them we may be partakers of His heavenly kingdom.

(*To be continued.*)

INTELLIGENCE.

The late Dr. Weller.—We notice an error in the "Reminiscences" of this excellent and distinguished divine, as they appear in some of our periodicals. It is stated that after his marriage and advancement to priests' orders, it became necessary for him to seek a more ample living: "This he found," it is said, "in Cambridge, Dorchester county, Md., where he was both acceptable and useful among a very enlightened people. Here he first showed his talent for writing, and published his Vindication of the Church, which was much approved by Bishop White. And when he was known to be the author, it procured for him the invitation to become the editor of the Church Record, about to be published in Philadelphia, under the patronage of Bishop White." The parish in which he really settled was that of St. Stephen's, Cecil county, Md., where we had the honor of succeeding him, and had ample opportunities of learning the respect and affection with which his memory was cherished.—*Banner of the Cross.*

DIOCESE OF CONNECTICUT.

From the Chronicle of the Church.

Ordination.—At a special ordination held in Trinity Church, New Haven, May 18, 1842, the Rev. William Frederick Morgan, an assistant minister of Trinity parish, was ordained to the office of the priesthood, by the bishop of the diocese. Morning prayers were read by the Rev. J. H. Nichols, assistant minister of the same; the lessons by the Rev. Dr. Croswell, rector of the parish; and an appropriate sermon preached by the Rev. Dr. Berrian, of the city of New York, from the words, "Who is sufficient for these things?" The communion was administered by the bishop, assisted by Rev. Dr. Croswell and the Rev. Mr. Nichols. Other clergy present—Rev. Messrs. Jewett, Fitch, Townsend, and Chapin.

Confirmations.—Confirmations have been held in the following parishes, during the present week: Guilford 10, North Guilford 8, North Branford 3, Northford 6, North Haven 3, New Haven 62, West Haven 4.

Consecration.—The newly repaired church in West Haven was consecrated by the bishop on Thursday, by the name of Christ Church. The clergy present formed a procession at the house of Mrs. Leffingwell, and proceeded to the church, where they were met by the wardens and vestry, who attended them to the chancel. The request and sentence of consecration was read by the Rev. Mr. Chapin, and an appropriate discourse preached by the Rev. Dr. Croswell.

This edifice is the oldest Episcopal house of worship in the diocese, having been erected 103 years, or 46 years before there was a bishop in the country, and hence the reason why it has never been consecrated. It has been thoroughly repaired throughout, and is now one of the neatest and most convenient of the small churches of our acquaintance. There were of the clergy present, besides the bishop, the Rev. Dr. Croswell, Rev. Messrs. Jewett, Nichols, Townsend, and Chapin.

New church, Birmingham, Derby.—The corner stone of the new church now erecting in the village of Birmingham, Derby, was laid with appropriate solemnities on Tuesday last. The following clergymen were present: The Rev. Messrs. Jewett, Coit, J. D. Smith, Sterling, Woodward, Stocking of Newtown, and the rector. The Rev. S. Jewett, who for 13 years officiated in the parish with eminent faithfulness and success, performed the appropriate ceremony. A most interesting address was delivered by the Rev. G. S. Coit, of Bridgeport; in the course of which a touching tribute of affectionate remembrance was paid to the late rector, the Rev. Joseph Scott. To the blessings which the Rev. speaker so feelingly invoked upon him, many a warm and gushing heart responded a fervent amen.

DIOCESE OF PENNSYLVANIA.

From the Banner of the Cross.

Pennsylvania Convention.—Our last week's report of the proceedings of this body was brought down to Wednesday evening. On Thursday morning, 19th inst., the Convention again met, after attending divine service, which was performed by the Rev. Mr. Spear.

The minutes of the preceding day being read, the Convention proceeded to fill the vacancy in the lay membership of the Standing Committee of the diocese, which resulted, on the first ballot, in the election of James S. Newbold, esq.

The following were elected the Deputies to the General Convention: Of the clergy, the Rev. Messrs. Samuel Bowman and Henry J. Morton; and of the laity, the Hon. Horace Binney, and James S. Smith and John M. Scott, esqs. After several unsuccessful ballotings for the remaining delegates, it was agreed to postpone the election till the next annual Convention.

Thomas Robins, Esq., was re-elected treasurer of the Convention Fund, and George M. Wharton, esq., treasurer of the Episcopal Fund.

The following gentlemen were re-elected trustees of the Christmas Fund for the relief of disabled clergymen: Wm. H. Newbold, Moses Kempton, Robert Toland, John Welsh, jr., and Thomas Robins, esqrs.

On motion, Advent Church, Philadelphia county, and Christ Church, Blossburgh, Tioga county, were received into union with the Convention.

The meeting then united in singing the four last verses of the 99th Psalm; when, after the benediction of the bishop, the Convention adjourned *sine die,* to meet in St. Andrew's Church, in the city of Philadelphia, on the third Tuesday in May, 1843.

Ordination.—On Whitsunday, May 15th, in the Church of the Epiphany, Samuel Hazlehurst, jr., was admitted to the holy order of deacons, by Bishop H. U. Onderdonk. Morning prayer by the Rev. Messrs. Van Pelt and Jaquett; sermon by the bishop; the candidate presented by the Rev. Mr. Good.

Confirmation.—On the afternoon of Whitsunday, May 15th, Rt. Rev. Bishop Onderdonk administered the rite of confirmation to 6 persons in St. Mary's Church, Hamiltonville.

Bishop of Pennsylvania.—We are gratified to learn that a splendidly engraved portrait of Bishop H. U. Onderdonk will soon be published. It has long been a matter of surprise to the numerous friends of our venerated diocesan, that they were unable to obtain such a desirable memento. It will be executed by one of the best artists in our country, and is expected to be issued in about two months, at one dollar per copy. Orders may be left with Mr. R. S. H. George, No. 26 S. Fifth-street.

We are happy to learn that the health of the Rev. Frederick W. Boyd, late of the diocese of Maryland, has so far improved, as to induce him to accept the renewed invitation by the vestry to the rectorship of Christ Church, Vicksburg, Mississippi, with the understanding that he shall not be required, at present, to perform full ministerial duty, and be allowed to pass the summer at the North. The statement of his expected return to "Old St. Paul's" was unauthorized by him.

DIOCESE OF DELAWARE.

Confirmation.—On Sunday, 22d inst., the apostolic rite of confirmation was administered in Trinity Church, Wilmington, to 37 persons, by the Right Rev. Alfred Lee, D. D., Bishop of the diocese.

This ancient and respectable congregation was formed more than two hundred years since by a colony of Swedes, and was supplied for more than a century and a half by ministers from the mother country, apostolically ordained, and sent out under the auspices of the Archbishop of Upsal. For many years past Trinity Church has been regularly connected with the Church in Delaware, and is one of the oldest in the United States.

The original church edifice, in the vincity of Wilmington, known by the name of "The old Swedes' Church," was erected, at an expense of 10,000 Swedish dollars, in the year 1698, and is now 144 years old. It is one of the most ancient and venerable structures of the kind in the country: the walls, which are of stone, are still as firm as when they were built. During the present season it is intended to put it into such a state of repair as to admit of its being occasionally occupied for divine service, by Trinity congregation, which, for about fourteen years past, has worshipped in a church erected in Wilmington, as a more central situation.

Within the last two years, the new Trinity Church has been much enlarged and improved. The exterior is still plain, but the interior presents an appearance of much symmetry, beauty, and convenience. The chancel, particularly, with the recess, pulpit, desk, and altar, are arranged in excellent taste, and make quite an agreeable impression. The church is lighted with gas, and looks remarkably well at night.

The congregation was never in a more prosperous state than at the present time, having very much increased in numbers during the incumbency of its present estimable and faithful rector, the Rev. John W. McCullough.

The diocese of Delaware now numbers sixteen congregations: many of them, however, are weak, and have long been in a declining condition; but there is reason to hope that they will soon be revived and substantially improved, under the paternal supervision and indefatigable labors of the new and excellent diocesan, Bishop Lee, and the valuable body of clergy whom he is gathering around him.

The first Convention since the consecration of Dr. Lee to the Episcopate has been held in Wilmington during the present week, of which an account has been kindly promised for our next number by an esteemed correspondent.—*Banner of the Cross.*

DIOCESE OF MARYLAND.

From the Episcopal Recorder.

On Thursday morning, April 21st, Bishop Whittingham consecrated to the service of Almighty God, St. Luke's Chapel, Queen's Town, in the parish of St. Paul's, Queen Ann's county, Md. The deed of donation was read by the rector, the Rev. Henry Brown; the sentence of consecration by the Rev. Clement F. Jones, of Chester parish. The service of the day was read by the Rev. Norris M. Jones, of Christ Church parish, Kent Island; Rev. Dr. Henry M. Mason, of Easton, assisting in the lessons. The Rev. Dr. Spencer, of St. Michael's parish, Talbot county, was also present.

The day was fine, and a large congregation assembled. The bishop preached an admirable discourse upon the expediency and propriety of setting apart places for the public worship of God, and also from Scripture proved that the Almighty will indeed dwell in temples made with hands, and bless those who reverently call upon his name. After the sermon, 15 persons received the solemn rite of confirmation: a word of affectionate counsel to the candidates was given by the bishop, calculated to impress upon their minds the solemnity and importance of the service in which they were about to engage. After the confirmation, the holy communion was administered by the bishop, assisted by the rector, to about 50 persons.

On Friday morning he visited Christ Church, Kent Island, accompanied by a number of persons from St. Paul's parish. Rev. Dr. Mason and Rev. Mr. Brown took part in the services. On this occasion the bishop preached, baptized and confirmed 2 adults, and administered the holy communion, assisted by the Rev. Mr. Jones, rector. Friday night he again preached in St. Luke's Chapel, Queen's Town, a most interesting and practical discourse from the text, "This one thing I do." Saturday morning, in the parish church, Centreville, the bishop again preached, confirmed 2 other persons, making in all 17, and administered the communion, assisted by the rector, Rev. Mr. Jones, of Chestertown, taking part in the services. In the afternoon, the children were catechised by the bishop. At night he again preached a most eloquent and excellent discourse, which was listened to with almost breathless attention, from the text, "I am the Almighty God, walk before me."

Sunday morning he left St. Paul's parish for Church Hill, and preached, confirmed and administered the communion, in "the old Church," which for many years had been nailed up: but now, through the efforts of a few pious laymen, has been repaired, and by the gratuitous services of the Rev. Mr. Jones, of Chestertown, every Sunday afternoon, quite a respectable congregation assemble regularly within its time-honored walls, to worship the God of their fathers, and listen to the message of reconciliation delivered by his faithful servant.

It is said by those present that the bishop could not help weeping tears of joy when contrasting the present reviving state of this parish now, with what it was a year or two ago. May the example of our beloved diocesan excite us all, ministers and people, to renewed zeal and vigorous efforts in our Master's work. "Long may he be spared,"—in the beautiful language of a brother who was present, during this visitation, "True servant of his heavenly Master, long may he be spared through his labors more abundant, that one thing to do which is deep in his heart, to build up the waste places of Zion, to bring back wanderers from the fold, and renew the knowledge of the Lord where in the diocese it has been decayed." H. B.

DIOCESE OF VIRGINIA.

From the Southern Churchman.

Assistant Bishop for the Diocese of Virginia.—On Saturday, the 21st inst., the Rev. John Johns, D. D., rector of Christ Church, Baltimore, Md., was unanimously elected Assistant Bishop of the diocese of Virginia.

Confirmation.—On Sunday the 22d inst., in Trinity Church, Staunton, at six o'clock, A. M., Bishop Meade administered the rite of confirmation to 17 persons, one of whom was colored.

Ordination.—On the same day and in the same church, at service, 11 o'clock, A. M., Bishop Meade admitted to deacons' orders, Mr. Charles Gillett; and to priests' orders, Rev. Mess. Wm. Kinckle, Malcolm Macfarland and David Caldwell, deacons. Morning prayer was read by the Rev. Mr. Castleman, and the sermon preached by the Rev. Dr. Sparrow.

The Virginia Convention.—The Convention assembled in Trinity Church, Staunton, on the 18th inst. There were in attendance, beside the bishop of the diocese, forty-eight clergymen entitled to seats in Convention, and thirty-three laymen. This may be regarded as quite a large representation when the distant point of the diocese at which the Convention met is considered. The Convention was opened at 11 o'clock, A. M., with the reading of the morning payer, by the Rev. Thomas Atkinson, rector of St. Paul's Church, Lynchburg, and a sermon by the Rev. J. P. McGuire, rector of St. Ann's and South Farnham parish, Essex county, from Revelation, chap. xii. verse 11. "And they overcame him by the blood of the Lamb; and by the word of their testimony; and they loved not their lives unto the death." The subject of this appropriate and excellent discourse was the contest which is being carried on between the Church and the great adversary of man's salvation, the means by which the Church will obtain the victory in this contest, and the encouragement to the Church derived from the divine promises, to advance to ultimate and complete success in the warfare in which she is engaged.

After divine service, the Convention was organized in the usual manner, the bishop of the diocese acting as President.

On Thursday the Convention assembled for the transaction of business immediately after divine service, when Bishop Meade delivered his annual address to the Convention. In addition to the usual report of official acts performed during the period elapsed since the last Convention, the address contained a touching reference to the loss the diocese had sustained in the death of our late diocesan, the venerated Bishop Moore, and some considerations on the duties of the clergy and laity to each other, to the Church, and to the world at large.

On concluding his address, the President announced the appointment of the following Standing Committees, as required by the rules of order.

Committee on the State of the Church.—Rev. Mr. Cobbs, Rev. J. P. McGuire, Rev. Mr. Grammer, Rev. Mr. Woodbridge, Rev. Alexander Jones, Gen. Samuel H. Lewis, John Nelson, Col. T. N. Burwell, Thomas Nelson, sen., Thomas M. Ambler.

Committee on Parochial Reports.—Rev. Mr. Adie, Rev. Mr. Boyden, Rev. Mr. Beall, Dr. Isaac Winston, John Chowning.

Committee on Finance.—Gen. Saml. H. Lewis, Carter Harrison, Thomas Macon, David May Edmund Fontaine.

Committee on the Episcopal Fund.—Rev. Mr. Dana, Rev. Mr. Jones of Clarke, Mr. Cassius F. Lee, G. M. Carrington.

Committee on the Accounts of the Treasurer of the Missionary Society.—Rev. Mr. Atkinson, Rev. Mr. Smith, Mr. Randolph Harrison.

Committee on the Admission of New Parishes.—Rev. Mr. Bowers, Rev. Mr. Sale, Edmund Fontaine, Col. F. H. Smith.

Committee on the Fund for the Support of Widows and Orphans of Deceased Clergymen.—Rev. Mr. Wingfield, Rev. W. M. Jackson, Edward Valentine, J. B. Coles.

The principal part of the day was occupied in referring papers to the different committees, and in reading the Parochial Reports: many of the latter were deeply interesting, and indicated that the influences of the Holy Spirit had been poured out in copious showers on some of the congregations. Large accessions were reported as having been made to the number of communicants, in one instance more than one hundred, in another sixty, and in others, forty and thirty persons having in the course of the few last months, commemorated for the first time the love of the Saviour in the sacrament of the Lord's supper. May this good work still more widely extend, and result in adding very many to all our churches of such as shall be saved!

On Friday, Bishop Meade communicated to the Convention his desire, from his continued bad health and his consequent inability to perform the duties demanded in our extensive diocese, of assistance in the discharge of the Episcopal functions. After a protracted debate, which consumed a large portion of the day's session, on the expediency of postponing the election of an assistant bishop until another Convention, either annual or called, the Convention by a *very large majority* decided to proceed to the election of an assistant bishop on the next morning (Saturday) at 9 o'clock.

The Convention, on Saturday, was opened with appropriate prayers by the President of the Convention. After the announcement of the order of the Convention on the preceding day, to proceed on this morning at 9 o'clock to the election of an assistant bishop, the Convention engaged for a few minutes in silent prayer. A division then took place of the clerical and lay orders, each occupying separate portions of the Church. The President appointed for tellers on the part of the clergy, the Rev. Mr. Grammer, and the Rev. J. P. McGuire; and Mr. John Nelson, and Mr. Cassius F. Lee, on the part of the laity. At this stage of the proceedings, the Rev. Mr. Atkinson arose and remarked, that although no nomination had been made, yet it was known that the Rev. Mr. Cobbs had been spoken of in connection with the office of assistant bishop of the diocese. He stated he was authorized by Mr. C. to request that his friends would not make use of his name in the ballot which was about to take place, and that he had deposited in Mr. Atkinson's hands his own ballot for the Rev. Dr. Johns of Maryland.

The ballots were then given by the clergy. The tellers reported the whole number given to be 49, of which 43 were for the Rev. Dr. Johns of Maryland. The President announced the Rev. Dr. Johns as nominated by the clergy to the laity, as assistant bishop of the diocese of Virginia. After some conversation in regard to the light in which the nomination of Dr. Johns was to be regarded, the tellers collected the ballots of the laity members of the Convention, and declared the result to be, that the Rev. Dr. Johns had received 25 of the whole number, 33 votes, which had been given. Whereupon the President announced that the Rev. John Johns, D. D., of the Diocese of Maryland, had been canonically elected assistant bishop of the diocese of Virginia.

It was then ordered that the election of Dr. Johns be entered on the journal *as unanimous.*

It is due to the Rev. Mr. Cobbs to state, that he was the first choice of many of the clergy; and probably a majority of the laity in Convention. Upon his decided and positive refusal to allow his name to be used on the occasion, his friends with great cheerfulness gave their suffrage to Rev. Dr. Johns.

Thus was consummated in a spirit of concession and harmony and love, as became Christians, and as was to have been expected of the Convention of Virginia, the important transaction of electing an assistant bishop.

We congratulate the diocese of Virginia on the unanimous choice which has been made of one so admirably qualified in all respects for the dignified and responsible station to which he has been invited. We doubt not it will prove acceptable in the highest degree to the whole diocese, and we hesitate not to assure our beloved brother that his reception by the Church of Virginia will be at once cordial and universal.

The remainder of the session was spent in disposing of the reports of special and standing committees, and in making provision for the support of the assistant bishop.

The Convention, after prayers by the Rev. Mr. Grammer, who occupied the chair in the absence of the bishop, adjourned on Saturday evening, sine die.

DIOCESE OF MISSISSIPPI.

An esteemed friend at Natchez has obligingly communicated for the Banner an interesting account of the first Episcopal visitation of this diocese by the Right Rev. Bishop Otey. It will be remembered that at the last General Convention, the Bishop of Tennessee was appointed to the Missionary Episcopate of Mississippi, which had become vacant by the transfer of Bishop Polk to the diocese of Louisiana.

Bishop Otey commenced his visit to the Churches at Holly Springs, and went thence to Vicksburg, where there has been but occasional service since the decease of the Rev. Dr. Weller. The Rev. F. W. Boyd had of late been officiating at intervals, and although the bishop came unexpectedly, 6 persons were confirmed, and about a dozen (chiefly children) baptized. From Vicksburg he proceeded to Natchez, on the Wednesday before Passion Week, (March 16,) preaching there on the following Sunday, in Trinity Church, to a large and attentive congregation. There were present on that occasion, the Rev. Dr. Page, rector, the Rev. Mr. Litton of Tennessee, and the Rev. Mr. Wright, a deacon of the Church of England. Confirmation was administered to 14 persons. In the evening, the bishop again preached, as he did also on Monday and Tuesday of Passion Week, to numerous and deeply interested congregations. On the next day he visited Woodville, accompanied by the Rev. F. W. Boyd, of the diocese of Maryland, where they were cordially welcomed by the Rev. Wm. C. Crane, rector of the parish, and the Rev. Mr. Deacon, rector of St. Mary's Church, Laurel Hill. In the evening the church was opened, and although the notice was short, a respectable congregation assembled and participated in the service. Rev. Mr. Boyd preached. The next day, Good Friday, the bishop preached in the morning, and Rev. Mr. Deacon in the evening. On Saturday, the bishop preached in the morning, and the Rev. Mr. Boyd in the evening, and the interest seemed evidently increasing among the people. On Easter Sunday the church was crowded three times with attentive worshippers. The bishop preached in the morning, confirmed 5 persons, and administered the holy eucharist to a numerous body of communicants. In the afternoon the Rev. Mr. Deacon preached, and the bishop again in the evening.

On Monday, accompanied by the Rev. Messrs. Boyd, Crane and Deacon, the bishop proceeded upon a friendly visit to the Rev. D. S. Lewis, rector of the church in St. Francisville, Louisiana; in anticipation of which, service for Tuesday morning had been notified, when the bishop preached, and the attendant clergy officiated in the devotional exercises. The next day, returning through Woodville, the bishop preached and administered the rite of confirmation to a gentleman of that parish. The Sunday after Easter, by special request of the rector, the bishop again visited Trinity Church, Natchez, and confirmed 17 persons. In the morning he preached to the young; and in the evening, by request of the vestry, he delivered a discourse on the duty of punctuality by parishioners in the payment of Church dues.

From Natchez, the bishop proceeded to attend the Special Convention, which had been called at Christ Church, Jefferson county, 7th of April. The Convention season was one of deep interest, and it is hoped one of profit, to the community. Divine service was performed each day at 11 o'clock, attended by large congregations. The bishop preached twice, and Rev. Dr. Page and Rev. Mr. Crane each once. The Sunday after the adjournment of Convention, the services were peculiarly solemn and interesting: they commenced at 9 A. M., when the Rev. Mr. Crane preached; after which the bishop confirmed 12 persons, and made a solemn address to them on the nature of the obligations assumed. The services progressed, with an interval of half an hour, when the bishop again preached and admitted the Rev. T. S. Green, deacon, to the holy order of the priesthood. The candidate was presented by the Rev. Dr. Page, and the Rev. Messrs. Boyd, Crane, and Ward united in the imposition of hands. The holy communion was then administered. The Church was crowded, and although the services were nearly six hours in duration, such was the absorbing interest excited, that none seemed weary or disposed to retire; the entire congregation remaining throughout. After a short recess, at the suggestion of the bishop, the Rev. Dr. Page addressed the colored people, who literally thronged the gallery, windows, doors, and steps. The bishop also addressed them. Such was the deep interest awakened by these impressive services of the Church, that it was deemed proper to yield to the request of the rector of the parish, the Rev. Mr. Fox, and open the Church the next day; when the Rev. Mr. Boyd preached. The solemn season will not be soon forgotten, and it is to be hoped that "the fruit of good living" will testify that it has not been in vain.

The bishop afterwards visited St. Mary's Church, Laurel Hill, where he baptized and confirmed 1 adult; and subsequently baptized 9 adults, and one hundred and ten colored infants.—*Ib.*

MARRIED,

On Thursday evening the 19th inst., by the Rev. W. H. Odenheimer, the Rev. William Aderly, of New Brighton, Beaver county, Pa., to Miss Mary, daughter of John H. Linn, Esq., of Philadelphia.

CALENDAR.

JUNE.

5. Second Sunday after Trinity.
11. St. Barnabas the Apostle.
12. Third Sunday after Trinity.
19. Fourth Sunday after Trinity.
24. The Nativity of St. John the Baptist.
26. Fifth Sunday after Trinity.
29. St. Peter the Apostle.

JULY.

3. Sixth Sunday after Trinity.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Second Sunday after Trinity, June 5, Potsdam. Thursday, 9, Keeseville, *Essex county.*

Third Sunday after Trinity, June 12, Trinity Church, West Troy, *Albany county.*

Fourth Sunday after Trinity, June 19, Factoryville, *Richmond county.*

Fifth Sunday after Trinity, June 26, Fort Hamilton, *King's county.*

Thursday, July 7, Astoria, *Queen's county*, St. George's Church. 8, 9, Do. Astoria Female Institute.

Seventh Sunday after Trinity, July 10, A. M., St. Andrew's Church, *New York;* 4 P. M., Morrisania, *Westchester county.* 11, Newtown, *Queen's county.* 12, Flushing, St. George's Church. 13, 14, St. Ann's Hall. 15, 16, St. Thomas' Hall.

Eighth Sunday after Trinity, July 17, A. M., Little Neck; 4 P. M., Whitestone Chapel. 18, 19, St. Paul's College, College Point. 20, Manhasset. 21, Hempstead Harbor. 22, Glen Cove. 23, Oyster Bay.

Ninth Sunday after Trinity, July 24, A. M., Cold Spring Harbor; 4 P. M., Huntington, *Suffolk county.*

Tenth Sunday after Trinity, July 31, A. M., Saratoga Springs, *Saratoga county;* 4 P. M., Ballston Spa.

Eleventh Sunday after Trinity, August 7, St. Peter's Church, *Albany.* Wednesday, 10, Rensselaerville, *Albany county*, Ordination A. M., Confirmation P. M. Saturday, 13, Sing-Sing, *Westchester county*, Ordination A. M., Confirmation P. M.

Twelfth Sunday after Trinity, August 14, White Plains, Ordination A. M., Confirmation P. M. Tuesday, 16, Rockaway, *Queen's county.* 17, Hempstead. Friday, 19, Islip, *Suffolk county.*

Thirteenth Sunday after Trinity, August 21, Setauket. Tuesday, 23, Jamaica, *Queens county*, Grace Church in the day; colored congregation in the evening.

Saturday, September 3, Canton, *St. Lawrence county*, Consecration.

Fifteenth Sunday after Trinity, September 4, Do., Ordination A. M., Confirmation P. M.

Eighteenth Sunday after Trinity, September 25, St. Michael's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev. J. Dixon, 691 Broadway.
Cooke, Rev James W., 46 Cliff.
Eastburn, D D, Rev Manton, 10th street, near Fifth Avenue, rear of the church.
Embury, Rev. Edmond, 325 Greenwich street.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 120 Orchard st.
Fraser, Rev. Donald, 35th street, near 9th Avenue.
Hackley, Rev. C. W., 328 Ninth-street.
Haight, Rev Benjamin I., 3 Rutgers Place.
Hawks, D D, Rev Francis L, Flushing, L. I.
Higbee, Rev Edward Y., 159 Chambers.
Huddart, Rev. R. Townsend, 170 Bleecker.
Jones, Rev Charles, 464 Fourth st., near 1st Avenue.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Millett, Rev. James, 99 Bowery.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac 453 Houston.
Peck, Rev Isaac, 139 Grand st.
Peers, Rev Benjamin O., 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, 27 West Washington place, (late Barrow st.)
Price, Rev Joseph Henry, 22 Bleecker st.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev R. C., 47 Amos-street.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D. D., Rev Thomas H, 1 Rector.
Traver, Rev. Albert D. 209 East Broadway.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev. John A., 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D., Rev Benjamin C., 1 Sands street.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D. D., Rev. Caleb S., cor. Willoughby and Jay.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev. D. V. M., Clinton Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H., 219 Washington street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Page, Rev. William P., Warren street, near Court st
Patterson, Rev. Stephen, 281 Adam street.
Stone, D. D., Rev. John S., Court st., op. Warren.

Williamsburgh,

Clapp, Rev. Caleb, No. 4 Cottage Place.
Haskins, Rev. Samuel M., No. 4 Cottage Place.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex-street.

NOTICES.

GENERAL THEOLOGICAL SEMINARY.

The Stated Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States will be held in St. John's Chapel, in the city of New York, on Monday, the 27th of June, 1842, at 6 o'clock, P. M.

EDWARD Y. HIGBEE, Sec'y, &c.

☞ The several Church periodicals are respectfully requested to copy the above.

June 4th, 1842.

ASSOCIATE ALUMNI.

☞ The Annual Meeting of the Associate Alumni of the General Protestant Episcopal Theological Seminary, will be held in St. Luke's Church, in the city of New York, on the Feast of St. Peter the Apostle, Wednesday, June 29th.

The members of the Association will meet at 7 P. M. There will be Divine Service at 8 o'clock, after which, the Annual Sermon will be delivered.

The Annual Essay will be read in the same church, on Thursday, 30th, after Divine Service, to commence at 5 P. M.

ANTHONY TEN BROECK, Rec. Sec'y.

☞ Other periodicals of the Church will confer a favor by inserting the above notice.

June 4th, 1842.

ST. PAUL'S CHAPEL.

A sermon will be preached in St. Paul's Chapel, on Sunday evening next, before the Young Men's Church Missionary Society, by the Rev. Flavel S. Mines, and a collection made in aid of the funds of the Society. Service to commence at half past 7.

June 4th, 1842.

BOARD OF MISSIONS.

The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. George's Church in the city of New York, on Wednesday, the 22d of June next, at 5 o'clock, P. M.

P. VAN PELT, Secretary.

May, 1842.

☞ The Mission Church of the Holy Evangelists is open for Divine Service, and a sermon by Rev. Benjamin Evans, every Sunday evening, at a quarter before 8 o'clock.

ACKNOWLEDGMENTS.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From Rev Homer Wheaton, donation, $5. Grace ch, Waterford, Rev G B Eastman, rector, $4 20. Christ ch, Poughkeepsie, Rev John Reed, D D, rector, $20. Rev Thomas C Pitkin, Louisville, being the Easter offering of a poor family, the result of savings during Lent, received by the hands of Dykes & Alstyne, $11. Total amount, $40 20.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.

New York, June 1, 1842.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From T T, tracts for Canada, $0 50. Female teachers of the Sunday school of Trinity ch, New Haven, to constitute the Rev Henry Croswell a life member, $10. Grace ch, Waterford, Rev G B Eastman, rector, $4. Mrs Robert Bartow, annual, $1. Collection in St Luke's ch, Rev J M Forbes, rector, $42 29. Total amount, $57 79.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. Butler, Agent,
At the Depository, 20 John-street.

New York, June 1, 1842.

DOMESTIC MISSIONS

The treasurer of the Committee for Domestic Missions, since his report of the 24th ult., has received the following contributions, viz.

From Mrs Slater, Pawtucket, R I, for Bishop Chase, $10; St Luke's ch, Hope, N J, per Rev Mr Jaques, $4 32; Sunday school, St Peter's ch, Perth Amboy, N J, $0 50; St Paul's ch, Buffalo, N Y, per Rev Dr Shelton, for Prairieville mission, $15 50; from the parish of Christ ch, Hartford, Ct, per J M Goodwin, Esq, $179 36; from Trinity ch, Marshall, Mich, per Rev M Schuyler, $5; St John's ch, Essex, Ct, per Rev Thomas H Vail, one half, $15; St James' ch, Phil, Missionary Association for the church at Richmond, Ind, per Rev Mr Fiske, $50; from the Rev Wm Heackle, Cumberland C H, Va, $2 19; from an unknown donor, $75; St John's ch, Carlisle, Pa, for Bishop Chase, $6; from Wm L Brown, per Rev Herbert Norris, $5 50; St Andrew's ch, Mount Holly, N J, Female Missionary Society, $21 70; from the Sunday school of the same, $3 30; St Thomas' ch, Montgomery, Pa, per Rev Mr Diehl, $4; from an Episcopalian of Chester county, $25; from the Miss Society of All Saints' ch and Emmanuel chapel, Philadelphia county, for Bishop McCoskry, for his diocese, $42; from Mrs Thomas Wood, $2; St John's ch, Norristown, Pa, Sunday school, per Rev Mr Stern, $4; St James' ch, Lancaster, Pa, one half, $43 46; Miss Society of St James' ch, half, $10; St Luke's ch, Phil, per James Aertson, Esq. warden, $288 06. Total, $811 89.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,
152 Broadway, New York.

New York, June 1, 1842.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From Miss Soc of Male Sunday school of Christ ch, Georgetown, DC, per Anthony Hyde, for Mardin, $30; from St Andrew's ch, Pittsburg, Pa, per Rev Mr Prestman, rector, $30; from Christ ch, Hartford, Ct, per James M Goodwin, Esq, for Foreign missions generally, $128 04; for support of a child in Africa, $20; for China, $1—$149 04. From part of collection, Trinity ch, Wilmington, Del, $1; offerings of St Luke's ch, Hope, N J, Rev Mr Jaques, $1 93; Trinity ch, Marshall, Mich, Rev Mr Schuyler, $5; monthly missionary collections, St John's ch, Essex, Ct, Rev Thomas H Vail, one half, $15; through Edward Wilcox, Esq, R A, Philadelphia, from Miss S C Bookenbrough, Port Royal, Va, for Africa, $7 50; Thos Scott, Bristol, Pa, $1 50; a friend, not named, one half, $75; Christ ch, Potsdam, Rev George Buercker, $10 50; from St Gabriel ch, Douglassville, $3 25; St John's ch, Carlisle, monthly offerings, Rev Herbert Norris, $4; from Mr Wm Lynn Brown, $0 75; Female Miss Society, St Andrew's ch, Mount Holly, N J, per Mrs Eliza Kempton, for Africa, $4 50; foreign missions generally, $4—$8 50; an Episcopalian of Chester county, $25; Miss Soc of St Mary's ch, Chester county, per Saml Sharpe, treas, for Greece, $27 50; St James' ch, Lancaster, monthly offerings, one half, $43 47; Miss Soc, St James' ch, Lancaster, one half, $10; a member of St Paul's ch, Phil, 2d annual payment, for support of Richard Newton, Africa, per Rev R Newton, $20; collection Grace ch, Honesdale, Pa, after a lecture, Rev Jos May, May 23, 1842, $12 43; St James' ch Sunday school, Bristol, per Rev Mr Perkins, for Greece, $7 35—$256 75. Total, $488 77.

J. SMYTH ROGERS, Treasurer.

New York, June 1, 1842.

CHURCH DEPOSITORY,

No. 20 JOHN-STREET.

Letters have been received at the Depository since last acknowledgment from the following persons, viz:

P M at Lexington, Ky; R S H George, Phil; Rev A Guion, Ohio City, O; P M at New London, Conn; Joseph Gill, Richmond, Va; D Brunner, Baltimore, with remit; Wm Seaver, Batavia, with remit; Mrs E P Livingston, Tivoli, with remit; Rev A Ten Broeck, Newark, N J; L W Hall, Syracuse; Rev N S Richardson, Watertown, Conn; Belknap & Hamersley, Hartford, Conn; C Metcalf, P M, Geneseo, with remit; Rev R B Van Kleeck, Troy, with remit; P M at Westfield; F M Webster, Fort Kent, Me; Rev H Gregory, Syracuse.

Packages have been forwarded during the same period as follows:

To Joseph Gill, Richmond, Va, 2 packages, per sch Weymouth; D Brunner, Baltimore, per Adams' Express; Rev W B Ashley, Derby, Conn, per steamer New York; Mrs E P Livingston, Tivoli, per steamer R L Stevens; Belknap & Hamersley, Hartford, Conn, sent to Swords, Stanford & Co; Rev N S Richardson, care Alanson Warren, Watertown, Conn, sent to U S Hotel; R S H George, Phil, per Harnden's Express; Hopkins & Hall, care H W Durnford, Syracuse, per Troy and Erie Line; Rev W H Walter, Schenectady, care J M Woodward, Albany, per towboat Stark.

JUST PUBLISHED,
BY C. WELLS, 56 GOLD-STREET, NEW YORK,
And for sale by the Booksellers generally,

THE NATURALIST'S LIBRARY:

CONTAINING Scientific and Popular Descriptions of Man, Quadrupeds, Birds, Fishes, Reptiles, and Insects; compiled from the works of Cuvier, Griffith, Richardson, Geoffroy, Lacepede, Buffon, Goldsmith, Shaw, Montague, Wilson, Lewis and Clarke, Audubon, and other writers on Natural History—arranged according to the classification of Stark.

With 480 Engravings,
In one Volume—Octavo—880 pages.

The study of Natural History has become so extensive as to call for a multiplication of books upon the subject. A few years ago the translation of Buffon, which appeared under the title of "Goldsmith's Animated Nature," was almost the only work in popular use. Even when its utter want of accuracy and adaptation to the improved state of science was generally known, it still continued to be reprinted, and was probably the instrument of disseminating nearly as much error as truth.

But within a short period, several excellent works have appeared in Europe, combining, in a good degree, popular and pleasing descriptions of animals, with scientific accuracy. In the present volume, an attempt has been made to compile from these a more complete and comprehensive body of popular and scientific Zoology than has heretofore appeared, in any form accessible to common readers.

This work is arranged according to the classification of Stark, which is based upon that of Cuvier. Although it embraces scientific names and descriptions, yet these are made to occupy as little compass as possible, and are placed at the foot of pages in the form of notes. The subject of Zoology is one of great utility, and should be extensively read. The grand object has been to render the work acceptable to general readers, by devoting a large portion of it to lively and entertaining sketches of the habits and instincts of animals; and a large number of books of travels, have been turned over in search of their illustrative traits.

This work contains the latest discoveries down to the year 1841; is printed on fine paper, and will be sold for $3 in cloth, and $3 25 in substantial sheep binding, which is a lower price than that of any work of similar size and cost, ever published in the United States. June 4—3m

PRESENTS FOR SUNDAY SCHOLARS.

The following books, published by THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, will be sold at *reduced prices:*

Sunday School Books, 18mo., in Paper Covers.

1500 Procrastination, or, The Evil of Delay.
500 Blind Man and Little George.
500 Bishop Hobart's Address to a Sunday School.
300 I Can Do Without It.
1100 Bayard's Anniversary Book.
2000 The Caskets, or, The Palace and The Church.
700 The Sunday School Teachers.
1100 The Seeds of Greediness.
1000 Proper Spirit.
1100 Crooked Paths.
300 Philip and His Garden.
900 Kind Father's Advice.
1100 Bee Hive Cottage.
500 The Two Families.
600 Wisdom in Youth.
500 Fear of the Lord.
1100 Rushbearing.
1100 Harvest Home.

Sunday School Books, 32mo., Paper Covers.

600 Sunday Scholars' Baptism.
400 Dialogues on The Lord's Day.
300 Bow in The Cloud.
400 The Glow Worm.
200 Anne Belle.
400 The Boat.
500 The Bird's Nest.
800 Little Tom.
200 Be Useful.
700 The Bee.
400 The Iron Cage.
300 The Raven and The Dove.

The foregoing, and other Books for children, in paper covers, will be sold in quantities to Sunday Schools and Sunday School Teachers, at prices varying from *one to three cents, each*, till all are sold.

Orders may be addressed to

DANIEL DANA, JR., AGENT,
June 4, 1842. 20 John Street.

EPISCOPAL BOOK DEPOSITORY.

D. APPLETON & CO.,
200 *Broadway,*

KEEP constantly for sale, on the most favorable terms, a choice stock of works on Theology, and Ecclesiastical History, including the sterling old English Divines of the 16th and 17th centuries.

Among their recent importations will be found new and beautiful editions of

Rev. Joseph Bingham's complete works, with all the quotations, 9 vols. 8vo.
Bishop Bull's complete do, 8 vols. 8vo.
Dr. Isaac Barrow's do, 8 vols. 8vo.
do do do, cheap edition, 3 vols. 8vo.
Dr. Edward Burton's do, do, 5 vols. 8vo.
Bishop Butler's do, do, 1 vol. 8vo.
Richard Baxter's Practical Works, with Introductory Essay, 4 vols. imp. 8vo.
Jeremy Collier's Ecclesiastical History of England, with copious notes, 9 vols. 8vo.
Dr. Matthew Hale's Practical Discourses on the Liturgy, 4 vols. 8vo.
Rev. W. Jones' (of Nayland) Complete Works. 6 vols. 8vo.
Rev. Charles Leslie's Complete Works. 7 vols. 8vo.
Archbishop Leighton's Complete Works. 1 vol. 8vo.
do do with Life by Pearson. 2 vols. 8vo.
Dr. Nathaniel Lardner's Complete Works. 10 vols. 8vo.
John Henry Newman, B. D., Parochial Sermons by. 6 vols. 8vo.
Bishop Porteus' Complete Works. 6 vols. 8vo.
Bishop Reynolds' Complete Works. 6 vols. 8vo.
Archbishop Sharpe's Complete Works. 5 vols. 8vo.
Bishop Saunderson's Sermons, complete. 2 vols. 8vo.
Bishop Sherlocke's Complete Works. 5 vols. 8vo.
Archbishop Tillotson's Complete Works. 10 vols. 8vo.
Archbishop Usher's Body of Divinity. 1 vol. 8vo.
Bishop Van Mildert's Complete Works. 6 vols. 8vo.
Bishop Warburton's Complete Works. 13 vols. 8vo.
Wall's History of Infant Baptism. 4 vols. 8vo.
Patrick, Lowth, Whitby, Arnald, and Lowman's Critical Commentary and Paraphrase on the Old and New Testaments and the Apocrypha, with the Text at large. A new edition, at one half the original cost.

Also the beautiful Paris editions of

St. Augustini, Opera Omnia. Complete in 22 vols. imp. 8vo.
St. Chrysostom, Opera Omnia, Grec. et. Lat. Complete in 26 vols. imp. 8vo.

D. A. & Co. are constantly receiving all the important Episcopal publications from Oxford and London. Their catalogue of English Books in the several departments of literature, methodically arranged, with critical notes, can be had, gratis, on application.

Just published, in one handsome 8vo. volume, An Exposition of the Creed, by John Pearson, D. D., late Bishop of Chester, with copious notes, by Rev. W. S. Dobson, M. A. June 4.

A LADY, who for several years has been engaged in teaching, and who can produce unquestionable testimonials as to experience, capacity, and respectability, wishes a situation as teacher in a school, or governess in a private family. A note addressed to C. M. B., at this office, will be immediately attended to.

May 28—2t$

A PEW, eligibly situated in the north aisle of St. Paul's Chapel, for sale low. Inquire at

May 29, 1842. 84 MAIDEN-LANE.

MISSES EDWARDS'
BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
NEW HAVEN, CONNECTICUT.

THE SUMMER TERM of this School will commence on the first Wednesday in M

New Haven. April 15, 1842. 6t

JUST PUBLISHED, BY J. A. SPARKS,

111 *Nassau street,*

A TREATISE ON BAPTISM,

BY the late Rev. Alexander Hay, of *Virginia*; with letters commendatory from the Rt. Rev. Bishop Chase, and the Rev. Dr. Shelton, and a sketch of the life of the author by the Rev. C. Dresser.

As an unanswerable treatise in favor of Infant Baptism, this work cannot fail to be read with profit by Presbyterians and Methodists as well as Churchmen. It is clear, concise, and convincing, and treats the subject in a kind and Christian spirit. It will contain about 150 pages; and in order to give it a general circulation, will be sold as low as possible. A part of the edition will be bound in paper cover so as to be sent by mail to any part of the country.

April 23, 1842.

NEW SCHOOL FOR BOYS,

IN the upper part of the city.—Rev. C. D. JACKSON, (late Vice Principal of St. Thomas' Hall, Flushing) will open a select Classical School for boys, on the second day of May, in the house No. 24 Waverly Place, corner of Greene st. Circulars describing the method of Education, terms, references, &c., may be had at Swords, Stanford & Co.'s bookstore, 152 Broadway; Appleton & Co., 200 Broadway, and Miller's, 647 Broadway. They may also be had of any of the gentlemen whose names are attached to the subjoined card, to whom particular reference is permitted to be made.

From testimonials of the highest authority, which have been submitted to us by the Rev. Mr. Jackson, we, the undersigned, feel the strongest confidence in recommending the establishment which he proposes to form. We believe that he unites with the highest qualifications as a scholar, thoroughly sound views on the subject of education; and that he will faithfully train up those youths committed to his care, not only in sound classical attainments, but in an enlightened attachment to the great doctrines of the Christian religion as taught in the standards of our own Church.

Rev. Henry Anthon, D. D., rector of St. Mark's Church.
Rev. Manton Eastburn, D. D., rector of the Church of the Ascension.
Rev. S. Seabury, D. D., rector of the Church of the Annunciation.
Rev. Smith Pyne, rector of Calvary Church.
Rev. J. M. Forbes, rector of St. Luke's Church.
Rev. Lewis P. W. Balch, rector of St. Bartholomew's Church.
Rev. Edward N. Mead, rector of St. Clement's Church.

April 23, 1842—$

IMPORTATION OF FOREIGN BOOKS.

ORDERS from Public Institutions, Colleges, and Literary men, for the importation of EUROPEAN BOOKS, are respectfully solicited by the subscriber, who has made arrangements in Paris and London for their despatch by the steam ships.

Orders for single copies will receive the same attention as larger quantities

Returns may be relied on in forty days from the time the order is given.

The subscriber's commission is 10 per cent on the cost of importation.

WEARE C. LITTLE,
Importer of Foreign Books, Albany.

April 23, 1842—3m.

PLAIN SERMONS.

JAMES A. SPARKS, 111 NASSAU-STREET,

BEGS leave to announce that he has purchased of Messrs J. & H. G. Langley their interest in the "Plain Sermons by Contributors to the Tracts for the Times," and that he has JUST PUBLISHED a second edition of this valuable work, in 2 vols. The following is from the Bishop of New York:

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.

New York, June 14, 1841. April 30—tf

J. A. SPARKS,

No. 111 NASSAU-STREET, NEW YORK,

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase Books for them on the most reasonable terms, and to forward them, as may be directed, to any part of the United States, or Canada.

Orders enclosing Cash for any book in this marke or for Sunday School Libraries, will be promptly attended to.

He begs leave to refer on this subject to the Right Rev. the Bishop of New York, the Right Rev. Bishop Chase of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. Dr. Seabury, New York; C. N. S. Rowland, and Cornelius Oakley, Esqs, New York; Rev. W. F. Walker, Saratoga Springs, N. Y.; and Rev. Dr. Chase, of Bellows' Falls, Vt. April 16.

ORGAN MANUFACTORY.

THE subscriber informs his friends and the public, that his manufactory has been rebuilt upon its former site, and is now in full operation. He begs leave respectfully to solicit the patronage of congregations or individuals wanting organs, assuring them that their orders shall be executed in the best possible manner. HENRY ERBEN.

April 9—tf

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, *Organ Builder*, Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England.

May 7—yly

THE CHURCH CHOIR,

BY REV. MR. MUENCHER.

PART *Second* of the above work, bound separate, containing a valuable collection of *Chants.*

Just received and for sale at this office.

November 6.

LOUD'S ORGAN STUDY.

A SUPPLY of the above valuable work just received and for sale at this office.

April 2.

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker, respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.

T. D. GILLESPIE, 552 Pearl street,
June 19. tf near Broadway.

☞ JOHN MORISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

TRACTS FOR THE TIMES.

NO. 90.

JUST published, and for sale at this office, pp. 86 price 37½ cents, or three copies for $1. Orders enclosing the cash, will be promptly attended to, and the Tract forwarded to any part of the country by mail, or otherwise, as may be directed.

J. A. SPARKS, 111 Nassau street

June 26.

POETRY.

THE HEBREW MUSE.

AN ODE.

By the author of "Christian Ballads," "Athanasion," &c.

I.—1.

Break forth in song—awake, sweet lyre!
No more should Winter's breath profane the strings,
That erst were fann'd by seraph-wings;
But let thine ancient GOD the song inspire!
From thee of old harmonious shell,
What strains of heav'nly music fell
When sainted David touch'd thy trembling chords!
A mortal singing angels' words;
When warm with inspiration's fires,
He swept with flying hand thy quiv'ring wires,
And shed a thrilling rapture round;
While Heaven was bent to hear, and GOD approv'd the sound.

I.—2.

Oh! holy harp of nobler strain
Than Homer's torrent-song, or Maro's lay,
Long have thy golden strings in slumber lain,
Since that, thy brightest day.
Yet wake again—be strung once more,
To sing those Prophet-Bards of yore
That on thy wires their glowing praise express'd,
In song forth-flaming from their breast;
Since first the leader of th' anointed host
Beheld the proud Egyptian's boast,
Humbled beneath his vengeful rod,
And sung with rapturous voice the triumph of his GOD.

I.—3.

Whelm'd beneath the angry wave,
Lay the mighty and the brave,
While the sons of Abram stood,
Triumphant o'er the swelling flood,
And view'd their billowy grave.
Then Moses sang the thrilling story,
By the raging waters hoary,
While the timbrels joined the chorus
And the virgins tuned their voice:
Shout! our foes are fall'n before us,
And ye holy tribes rejoice!
Behold the rescue that your GOD hath made,
Behold the horse and rider in the deep,
Low 'neath the surge is haughty Pharaoh laid,
And Egypt's daughters are but left to weep.
Vain were their men of war—their chariots vain,
Our GOD but sent his breath—th' embattled hosts were slain.

II.—1.

Hush'd is the song. The muse divine,
Led by the mystic cloud and pillar'd blaze,
With pilgrim feet o'er desert ways,
Journeys tow'rds Canaan's land of milk and wine.
At length on Sion-hill she stood,
A home so pleasant, and how good!
And waked to song once more her sullen shell.
Thy monarch heard, O Israel,
When gloom and grief perplex'd his breast.
And guilt's dark fears his harrow'd soul opprest;
Lull'd by the sound, becalm'd and still,
See, Saul's stern spirit tame, at music's holy thrill!

II.—2.

Hark! in the palace-halls the lay,
Sung by the royal bard is rising high,
The monarch's fingers o'er the harp-strings play,
And like an angel's fly.
Around the heav'nly glory streams;
All-radiant with ethereal beams,
The dove-like SPIRIT lights upon the lyre,
And fills with life each conscious wire;
While echoing round the dazzled chamber rings,
With melodies that Gabriel sings,
When high in heav'n the song ascends,
And o'er his raptured harp, th' adoring seraph bends.

II.—3.

Now, emerging from the wood,
Wrapt in odors sweet and good,
Like the rose that Sharon rears,
Lo! a stately form appears,
While Spring unbinds the flood.
Before him fairest flowers are blowing,
On the air their incense throwing,
Loud the vocal groves are ringing,
See the budding fig-trees bloom;
Hark! the turtle-dove is singing,
And the vineyard yields perfume!
The bard with joy his holy lay prolongs,
Bids Salem's nymphs with Sion's queen rejoice,
Warbles with tuneful tongue THE SONG OF SONGS,
And charms the list'ning mountains with his voice.
Nor far behind him comes a rev'rend sire,
His harp with rapture strung, his lips new-touch'd with fire.

III.—1.

Oh, noblest of the poet-seers!
Oh, more than mortal bard, what power is thine!
What magic hath thy lyre divine,
That wakes to pure delight, or melts to tears!
To thee alone, of men, 'twas given,
With mortal eyes, to gaze on heaven;
To see, where light empyreal shone,
JEHOVAH on his flaming throne;
To view the cherubim, before
The blazing presence of their GOD adore:
To learn the homage angels pay;
To hear their lofty praise, and imitate the lay.

III.—2.

Now he on whom thy mantle fell,
Awed by the heav'nly vision pours his prayer,
Shiggaion's notes prolong the lofty swell,
And this the praise they bear:
From Paran's mount the Holy One
Came like the brightness of the sun,
Arm'd with his arrows and his glittering spear.
The starry orbs were hush'd with fear!
But hark, a plaintive voice declares at hand,
The doomsday of a guilty land,
And sad his sighing words foretell
The woes on thee to fall—GOD-nurtured Israel!

III.—3.

Far from Sion's holy hill,
Lo! the muse sedate and still,
Hangs upon the willows' bough
Her harp, once sweet, but tuneless now,
And weeps o'er all her ill.
Her thoughts to distant Salem flying,
Sad she views, in ruin lying,
All the pride and towering glory,
Of the home she lov'd so well;
Juda's field's with carnage gory,
Hinnom—made the vale of hell!
Alas! sad land, no more the muse shall thread
By cool Siloam's stream, or Sion-hill,
But mute she bends o'er heathen rills her head,
And weeps for thee, though lost, remember'd still.
O'er her fair limbs is tatter'd sackcloth flung,
Hangs o'er her drooping head, her sorrowing lyre unstrung.

BEAUTIFUL THOUGHT.—Childhood is like a mirror, catching the reflecting images from all around it. Recollect that impious or profane thoughts uttered by a parent's lips, may operate upon the young heart like a careless spray of water thrown upon polished steel, staining it with rust which no scouring can efface.

A LETTER TO THE RIGHT REV. JOHN-BIRD, LORD BISHOP OF CHESTER: *with Remarks on his late Charge, more especially as relates to the Doctrine of Justification; with a reference to the state of things in the University of Oxford.* By the Hon. and Rev. A. P. PERCEVAL, B. C. L.

(*Concluded.*)

III. Your lordship's omission of all mention of baptism in your scheme of justification, is no less remarkable than your omission of repentance. Unhappily in the case of baptism, you do not leave us room for entertaining a charitable hope, that though not expressed, it is intended to be implied; for at p. 79, you declare that you think it worthy of reproof for a clergyman "to speak of justification by faith, as if *baptism* and newness of heart concurred towards our justification, or as if a number of means go to effect it." But how will this assertion agree with the address of Ananias to St. Paul, "Arise, and be baptized, and wash away thy sins, calling on the name of the LORD?" (Acts xxxii. 15.) Before this Saul had already believed in CHRIST, had acknowledged Him with his lips, and obeyed Him in his conduct; yet still he was in his sins, and therefore, I suppose, unjustified, when Ananias bade him "be baptized, and wash away his sins," which I suppose is equivalent to "be justified." Again, if baptism does not concur towards our justification, what are we to make of St. Peter's address to the Jewish multitude, when they asked of him the terms of the Gospel salvation, "Repent, and be baptized, every one of you, in the name of JESUS CHRIST for the remission of sins?" (Acts ii. 38.)

It is very possible that your lordship may consider that something *more* than remission of sins is intended by justification; but not surely anything *less*. No man, surely, will contend, that they can be justified, whose sins are not remitted; and if not, if remission of sins be necessary to justification, and baptism, ordinarily, necessary to remission of sins, then how can it be consistent with the truth of the Gospel to declare, as your lordship has done, that baptism does not concur to our justification? Had the Jewish multitude asked the same question of your lordship that they did of St. Peter, we have reason to believe that they would have received a very different answer. Your lordship apparently would not have said, "Repent, and be baptized," but "believe only." You will say, perhaps, that in so answering you would have had St. Paul for your warrant, whose answer to the jailer at Philippi, who asked the same question, was, "Believe in the LORD JESUS CHRIST, and thou shalt be saved." (Acts xvi. 31.) It is very true; and if in his answer to the jailer, St. Paul had been as silent upon the subject of baptism as your lordship has been, or denied, as your lordship has done, its concurrence to justification, the case apparently might have served your turn. But what was the fact? Simply, that though St. Paul's discourse could, from the nature of the case, have occupied a very short time; not, apparently, longer than the time of your lordship's charge, if so long; so much and so earnestly did he insist in the course of it on the necessity of baptism, in order to salvation, (concerning which your lordship is wholly silent,) that the effect was, that the jailer "the same hour of the night," "was baptized he and all his straightway."

The same may be observed of the transaction between Philip and the Ethiopian eunuch, viz., that though the eunuch had never heard of CHRIST before his meeting with Philip, and though the latter's discourse could not apparently have occupied above half an hour, or an hour, yet so prominent a place did baptism, and the necessity of it in order to salvation, occupy, that at the end of the discourse, the eunuch's immediate question was, "See, here is water; what doth hinder me to be baptized?" (Acts viii. 36.)

Had your lordship been the instructor, either of the jailer or of the eunuch, we have no reason, from your Charge, to suppose that any such effect would have followed. But rather the men would have been left to suppose, that by believing in CHRIST they had sufficiently ministered justification to themselves: whereas the Scripture informs us, that they sought that gift, where they, whom your lordship denounces as agents of Satan, would have taught them to seek it, at the hands of those to whom GOD had committed the ministry of reconciliation: Hitherto, indeed, I have only shown from the Scriptures that baptism concurs to remission of sins and to salvation.

But, to come more strictly to the term "justification:" I will cite the saying of St. Paul, that CHRIST "*sanctifies*" and "*cleanses*" his Church or people "with the washing of water by the Word;" (Ephes. v. 26.;) and next cite his address to the Church or people of CHRIST, "Ye are *washed*, ye are *sanctified*, ye are *justified*, in the *Name* of our LORD JESUS CHRIST, and by the Spirit of our GOD. (1 Cor. vi. 11.) None, I presume, will deny that the Apostle is treating of one and the self-same thing in both these passages. What, then, is that which in one place he calls "the Word," and in the other "the Name of our LORD JESUS CHRIST;" and connects, in the first instance, with the washing of water, in the second, with the operation of the Holy Ghost, as instrumental to cleansing, sanctification, and justification? I ask, as Chrysostom* and others have asked before me, and I answered as they answered: The name of the Father, and of the Son, and of the Holy Ghost, in which baptism by water and the Holy Spirit has ever been administered in the Christian Church, according to the commandment of our LORD and Saviour JESUS CHRIST: for he having been the first to reveal and bring from heaven this thrice holy name, it was spoken of in Holy Writ as the name of the LORD JESUS CHRIST. Thus St. Peter, in the address already cited from him, "Repent, and be baptized every one of you, in the Name of the LORD JESUS CHRIST." (Acts ii.)

The Samaritans "were baptized in the Name of the LORD JESUS." (Acts viii.) The Ephesians "were baptized in the Name of the LORD JESUS." (Acts xix.) Not, I suppose, that in any of these cases baptism was administered otherwise than according to our LORD's institution; but that the "new Name" of the Father, Son, and Holy Ghost, which in fulfilment of the prophecy of Isaiah, (Isaiah lxii. 2.,) "the mouth of our LORD" had "named," was known in the Church by the name of Him who named it. Thus, not to dwell upon other proofs, it appears that the Scriptures expressly affirm that which your lordship thinks fit to censure the clergy for affirming, namely, that baptism concurs to our justification. Nor is the (apparent) contradiction which your lordship has given to the formularies of the Church less striking than that (apparently) bestowed upon the sacred writings.

I will not dwell upon the *Homilies*, in which the terms "baptized" and "justified" are used synonymously, as in the following instance: "Our office is not to pass the time of this present life idly, after that we are *baptized or justified*."† I will not insist on the *Articles*, the twenty-seventh of which says, that *by baptism*, "*as by an instrument*," "they who receive baptism rightly, are grafted into the Church," which your lordship must admit to be conclusive of its concurrence to our justification, unless you will contend, either that a man may be truly justified in CHRIST without being a member of his Church, or be a real member of his Church without being justified. I appeal rather to the *Liturgy*, in all of which, especially in the offices of baptism and confirmation, baptism is uniformly spoken of as the occasion in which, and means by which, GOD is pleased to convey to men the gifts of remission or cleansing from sins, sanctification, adoption, and spiritual regeneration, and therefore, I suppose, unless words are to go for nothing, justification. Especially, I would refer to the tenth Article of the Creed, and entreat your lordship to explain how a denial that baptism concurs to our justification is reconcilable with the acknowledgment of "one baptism for the remission of sins!"

IV. The next thing I would point out in your lordship's exposition of justification, is the following:—"Faith alone can give us an interest in that sacrifice, which GOD has accepted." Here again, as it seems to me, your lordship is at open variance with the Scriptures and the Church; for if faith alone can give us an interest in that sacrifice, then infants, who are incapable of faith, can receive no interest therein, and must perish everlastingly. Whereas the Church of England affirms it to be "certain by GOD's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved." The Church is so far from agreeing with your lordship, that she affirms that an interest in that sacrifice which GOD has accepted is given by baptism to those who, from their tender years, are incapable of faith. Indeed it may be questioned whether the whole phrase be not objectionable, for, in strictness of speech, faith gives us not an interest in that sacrifice; GOD, and GOD only, gives us that interest—in baptism, I conceive, and by the hands of his ministers, not without faith in them who by age are capable thereof.

V. Another saying of your lordship's in your exposition of justification, requires notice: "By one way alone can man possess the Son; that is, by believing in Him;" at least, if by "possessing the Son," your lordship means (as by your reference to 1 John v. 12, we must suppose you to mean,) the gift of the indwelling of the Holy Spirit, whereby CHRIST manifests Himself to his people, He has Himself given a very different account: "If any man *love* me, he will *keep my word*, and my Father will love him, and we will come unto him, and make our abode with him." (John xiv. 23.) Our Saviour says that men possess Him by love (which comprises faith) and by obedience: your lordship by faith alone.

If by faith alone your lordship meant to include love and obedience, then it is to be regretted, first, that writing in controversy, which requires strictness of speech, you should have used a term so calculated to mislead: secondly, it is to be regretted, that you should so severely have censured others, for expressing your own thoughts. If by faith alone your lordship did not intend to include love and obedience, then it is to be regretted that you should have proclaimed, from the chair of the Apostles, doctrine apparently so different from that of Him who appointed them. Nor is this the whole: but as you have expressly denied baptism to be concurring towards our justification, so here you seem to have excluded imposition of hands from concurring towards the gift of the Holy Spirit; whereas from the day of Pentecost, with the single exception of Cornelius and his friends, it does not appear from the Scriptures that the gift was ever bestowed except by prayer and imposition of hands; nor am I aware that it has ever since been sought in the Church, except by the same means, or chrism, which in some places has been substituted for that rite.

The doctrine of "laying on of hands" seems as much excluded from the first principles of Christianity, according to your lordship's statement, as the doctrine of repentance and of baptism have appeared to be. Your lordship ascribes all to faith only; but the holy Apostle, when writing to the Hebrews, and specifying the "foundation" of the Christian religion, the first "principles of the doctrine of CHRIST," sets them forth in order thus:—"the doctrine of *repentance* from dead works," "of *faith* towards GOD," "of *baptisms*" and "of *laying on of hands*;" (Heb. vi. 1, 2.;) and represents the fruit of them to be that which your lordship, apparently, would teach men to gather from faith only; namely, "enlightening," "tasting of the heavenly gift," "being made partakers of the Holy Ghost." (Heb. vi.) Here again we may ask, how shall we reconcile your lordship's teaching to that of the Apostle?

My lord, it is a painful and unwelcome task to address such a letter to one whom from his station in the Church of CHRIST I am bound to reverence, and for his many labors in his Master's cause, I am bound to love.

But when, not content with publishing these views of Christian doctrine to the world *as the sole truth*, you couple this with fearful expressions against those who differ from you, and at the same time cast their silence and forbearance in their teeth as a reproach to them, the very peace of the Church, to say nothing of the integrity of Christian doctrine, seemed peremptorily to demand that the matter should be brought before the consideration of others, as well as the reconsideration of your lordship. This I have designed to do in the foregoing pages, wherein I have shown your lordship's statements to be apparently at open variance from the *Canons*, *Homilies*, *Articles*, *Liturgy*, and *Creeds*, of the Church of England, and also from the *Sacred Scriptures*.

If your lordship can show that the discrepancy is only apparent and not real, that course is open to you. But by the time you shall have finished your explanations, I shall be much surprised, if you do not find the difference between your own views and those which you have condemned, to be far less than you had at first imagined. For my own part I believe the truth to be, that from our infirmities of mind and speech, it is next to impossible for us to express ourselves on such points as these so as to be wholly free from ground, or apparent ground, of exception: and therefore I consider, that both your lordship, in your (apparently defective) exhibition of the Gospel, and they whom you have condemned, if they have erred, in theirs, are both laboring under the same common infirmity, an infirmity incidental to human nature, and from which, as it should seem, even the inspired Apostles were not wholly exempt. Hence I conclude, that we shall do well upon this subject to exercise, towards ourselves, restraint from over peremptoriness in dogmatizing: towards others, gentleness in bearing with their infirmities of speech or of apprehension.

I have the honor to be, my Lord, your Lordship's very obedient humble servant,

ARTHUR PERCEVAL.

East Horsley, *Advent*, 1841.

* See Chrysostom and Theophylact on Ephes. v.

† Homily of Salvation, Part iii.

OXFORD ARCHITECTURAL SOCIETY.

A meeting was held on Wednesday last at the Society's room, the Rev. the rector of Exeter College in the chair.

NEW MEMBERS ADMITTED.

The Lord Bishop of Salisbury, (by acclamation.)

James Orr, Esq., Oriel College.

The Hon. H. R. Skeffington, Worcester College.

John W. Knott, Esq., Wadham College.

PRESENTS RECEIVED.

An impression of the fine Brass of Bishop Wyvil, from Salisbury Cathedral; presented by W. J. Jenkins, Esq., Balliol College.

Lithographic Views of Hereford Cathedral, showing the proposed restorations; presented by the Dean of Hereford.

Lithographic Views of Stamford Church, interior and exterior, and of the proposed new church at Camberwell; presented by Messrs. Scott and Moffat.

A Model of the very elegant Early English Font at Wellow, Somersetshire; presented by the Rev. John Ward, of Great Bedwin, Wilts, modeled at his own expense.

Specimens of Altar, Communion, and Corporal Cloths, of crimson damask and white linen, with appropriate designs, manufactured by Mr. French, of Bolton-le-Moors, with Lithographs of the designs, and prices, which are very moderate; presented by Mr. French. (These cloths are left at the room for the inspection of members.)

The Chairman informed the meeting that the Society has purchased the entire collection of architectural drawings left by the late Mr. Rickman. The value of these drawings does not consist in their merit as works of art, for they are merely outlines in pen and ink, some of them mere scratches, though generally drawn with great care and accuracy: but in the immense variety of examples here brought together during a long number of years, devoted to the study of Gothic Architecture. There are altogether upwards of *two thousand* examples, of which the greater part are English, a few Scotch, and about three hundred are foreign, chiefly French, but some from Rotterdam and other places. The whole of this large collection are drawn from sketches made on the spot, and the greater part are unpublished. Collected by so careful an observer as Mr. Rickman, their value as examples may be relied on, and can hardly be estimated too highly for the use of such a Society as this. Mr. Rickman unfortunately died before he had at all completed his design, which evidently was to form a chronological series; and many parts of it are left in a very imperfect state, but other branches of the subject, particularly the variety of the forms of tracery of windows, and of those more especially during the Decorated period, will be found particularly copious and complete. He took this opportunity of urging upon the attention of the members the importance of collecting sketches and transmitting copies of them to the Society, with a view to carrying out the design of which so noble a foundation is here laid. Let them not be discouraged by the rudeness of their early attempts, but take encouragement from the rudeness of many of Mr. Rickman's drawings; and remember that a rude sketch, if accurate, and accompanied *by measurements*, is more really valuable than a highly finished artist's drawing without them.

A Paper on the Military Architecture of the Middle Ages, communicated by G. T. Clark, Esq., was read by the Rev. J. D. Collis, of Worcester College. The object of the paper was to point out the distinctions between the several styles of castles found in England, and to enable parties to ascertain to which class they belonged, by the existing remains. He divided them into two principal classes, the Norman keep, as Newcastle, London, &c., and the Edwardian castle, with its walls of enceinte, inner, outer, and middle baileys, posterns, and ditch, as Caerphilly, Caernarvon, &c. At a later period, though houses continued to be castellated in appearance, it was more for ornament than actual use, the windows became larger, and the whole building has more of a domestic character. It is remarkable that during the 13th century, when we have so many churches, we have very few castles. The number of castles, of which there are known to be existing remains, is in

England	461
Wales	107
Scotland	155
Ireland	120
	843

And it is probable that if more accurate search were made, it would be found near a thousand. This paper was illustrated by drawings of the keep at Newcastle; the tower of London, freed from its modern incumbrances; and Caerphilly, with its moat, carefully restored.—*Oxford University Herald.*

POWER OF CHURCHWARDENS TO DISPOSE OF THE GOODS OF THE CHURCH.

A question is sometimes asked by churchwardens, as to their power of disposing of church goods; for instance—whether they have the power to dispose of an old bell and apply the money towards repairs, or sell the old communion plate and buy new. Their powers in this respect have been well and clearly defined, and are described as follows:

As the churchwardens are a corporate body, for the benefit of the parish and not to the prejudice of it, they cannot dispose of any of the church goods, without the consent of the parish and the license of the ordinary; not without the consent of the parish, because they are their goods—and not without the license of the ordinary, because they appertain to holy things, of which he hath the care and ordering; and therefore, if the churchwardens would sell an old bell towards other repairs, or put off old communion plate to buy new, or dispose of any other of the goods of the church, although to the use of the parish, they cannot do it without the consent of the parish and the license of the ordinary as aforesaid—and the disposal of any of the said goods without the consent of the parish, is void in law: for the parishioners are the proper owners of them, and the churchwardens are only intrusted with their custody, for the use of the said parishioners. However, in this case, the parishioners themselves can have no action for such goods thus disposed of, either against the receivers, to recover them, or churchwardens for disposing of them; for, although the goods belong to the parishioners in common, yet not they, but the churchwardens, are the corporation in whom they are vested for their use; and therefore, when there is cause for any such action, they must wait till they have new churchwardens, and in their name bring the suit, who have a right to call their predecessors to an account before the ordinary—and also to commence a suit against them, for any such waste made by them of the church goods as aforesaid, or for any other damage done the parish contrary to the trust invested in them.

Again, the churchwardens have no power to deface or demolish anything in the church. But, if there should be anything put up in the church which may give just cause of offence, or anything which may be an hinderance in the due performing of any of the divine offices, or be inconvenient to the parishioners in their attending upon them, the license of the ordinary must be first had, before they can be legally removed; but that authority having been obtained for their removal, the churchwardens would then be fully justified in putting it into execution: for, the original intent of the church being the worship of ALMIGHTY GOD, nothing is to be permitted there which shall in any way obstruct it; and, of what is, or is not so, the ordinary is the sole judge.—*Rev. T. Mackreth's Churchwarden's Manual.*

To the Episcopal Clergy in the United States.

BOOK FOR EVERY FAMILY.

THE FAMILY PRAYER BOOK, OR THE BOOK OF COMMON PRAYER,

And Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church of the United States of America; accompanied by a General Commentary, Historical, Explanatory, Doctrinal and Practical.

BY THOS. CHURCH BROWNELL, D. D. LL. D., Bishop of the Diocese of Connecticut.

Price of the work.

Turkey Morocco, extra gilt,	$8 00
English calf, extra gilt,	7 25
Black Roan, gilt edged,	6 00
Black Roan, marble edged,	5 50
Philadelphia sheep, library style,	5 00

About five hundred copies were subscribed for in New York and Brooklyn; and so favorably was the work received, that there has been a constant demand for it ever since made known to the public. One of the subscribers in Brooklyn has called and taken three additional copies for his friends. A subscriber in New York called before Christmas and ordered three copies in extra gilt binding to be given to friends as Christmas presents. And another one called and obtained a copy in extra gilt Turkey morocco, to be sent to the lady of the Rev. Mr. Hill, missionary in Greece, as the most appropriate and beautiful present he could make. These cases are samples of other similar ones.

But the most liberal patronage for the work has come from distant places—from Boston, Philadelphia and Baltimore. A single country clergyman of Connecticut has circulated in his own neighborhood, 100 copies. For one of our new parishes at the south—Mobile—the rector first ordered eighteen copies; and these were so readily disposed of, he ordered twenty-five more; and a single clergyman of Virginia has taken two hundred copies.

Two editions or the above work, one thousand copies each, have been sold in less than eight months, and a third edition is now just issued from the press—Orders from the Reverend Clergy, and from Episcopalians generally, are solicited for it; and for school books of established reputation, and for a good assortment of miscellaneous books, by

mily. ALEXANDER V. BLAKE,

March 12. 54 Gold street, New York.

THE TEMPLE AND COUNTRY PARSON

BY REV. GEORGE HERBERT.

JUST published by J. B. DOW, Boston, and for sale at this office, a new and elegant 12mo. edition of this admirable work.

'The Temple,' which has passed through numerous editions in England, though never before printed in this country, was first published in 1635, by Mr. Nicholas Ferrar, soon after the death of Mr. Herbert. So rapid was the sale, that more than twenty thousand copies were disposed of in a few years.

RECOMMENDATIONS.—'The writings of a man whose learning and judgment were so highly esteemed by the learned of his age, and especially by Sir Francis Bacon, should not be suffered to sink into oblivion.—*Rt. Rev. Bishop Griswold.*

'Herbert, the scholar and the clergyman, the Christian and the poet, will be welcomed by those who love to see the talents engaged in religion, and devoted to the cause of CHRIST. The piety of the present age is too enlightened to mistake the spirit that pervaded his pen, or to be offended at the style of decoration in which his deeply devotional thoughts are here presented.'—*Rev T. Edson of the Episcopal Church in Lowell.*

'Herbert has always been a favorite with the lovers of devotional poetry. Simplicity and originality, vigorous thought and terse expression, and the union of poetical power with the spirit of a sound mind, are eminently his characteristics. It would be easy to write a volume in his praise; but for this very reason it is unnecessary to write a word. He is well known: nor will his entire devotion to the Church be among the least of his recommendations.—*New York Churchman.*

Also, Wreaths and Branches for the Church, just published by J. B. Dow, and for sale as above.

December 18.

TROY FEMALE SEMINARY.

IN this Institution the school year consists of forty four weeks; divided into two terms of twenty-two weeks each; the one commencing the first Wednesday of March, at the close of which is a vacation of six weeks; the other commencing the third Wednesday of September, at the close of which is a vacation of two weeks.

The charge for tuition and board, with all the necessaries connected therewith, is $200 per annum. An additional charge is made for music and the other ornamental branches of female education; or, where a fixed sum is preferred, $300 per annum, one-half payable at the commencement of each term, will be received, and for it, the pupil will be entitled to all the advantages of the institution.

Pupils may enter at any period of the term, and are required to pay only from the time of entering.

This institution furnishes all possible facilities for a thorough course of useful and ornamental education The principals are assisted by eighteen professors and teachers.

Extensive courses of Lectures are annually delivered by Professors in Chemistry, Natural Philosophy, Geology, Botany, Astronomy, Conchology and Elocution.

The institution is furnished with a library, valuable apparatus for illustrations and experiments in the natural sciences, a well selected cabinet of minerals and shells, maps, charts, globes, models, &c.

The French department is under the charge of Professor John P. Edwards, A. M., who possesses the rare advantages of uniting thorough knowledge of both the French and English languages, being of an English family, born in Paris, and educated in the Polytechnic school. The rapid progress of his pupils affords the best evidence of his superior abilities as a teacher.

The pupils are received into the family of the Principals, in which every arrangement is made for their physical education, and the improvement of their manners and morals. They occupy private rooms, two in each; the rooms of the fourteen female teachers, and that of an experienced nurse, being among those of the young ladies.

The advantages of this insitution are the result of the accumulated facilities of the twenty-nine years of its onward progress.

Circulars containing more particular information may be obtained by application to the Principals, John H. Willard, and Sarah L. Willard, Troy, N. Y.

TRUSTEES.

Benjamin Marshall, President.
John D. Willard, Secretary.
Mayor and Recorder of Troy, *ex officio.*

Benjamin Marshall,	John D. Willard,
Stephen Warren,	Robert D. Silliman,
Richard P. Hart,	James Wallace,
James Van Schoonhoven,	Le Roy Mowry,
John Paine,	Griffith P. Griffith,
George B. Warren,	John P. Cushman,

Thomas Clowes.

March 19, 1842. 3m

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

THEOLOGY & ECCLESIASTICAL HISTORY

RARE & VALUABLE OLD BOOKS,

Just received and for sale by

BARTLETT & WELFORD,

Booksellers and Importers, at their Antiquarian Bookstore and Repository for Standard Literature,

No. 229 Broadway,

Under the American Hotel.

Cotelerius' Collection of the Apostolic Fathers, best edition, by Le Clerc. Antwerp, 1700, 2 vols. folio, Price	$21
Cave's Historia Literaria, Scriptorum Ecclesiasticorum. Oxford, 1740,	15
Father Paul's History of the Council of Trent, translated, folio	7 50
S'ncti Cypriani Opera, ed. post, Benedic. Venetiis, 1758, folio	8
Bishop Beveridge's Works, 2 vols. folio	10
Dr. John Scott's Christian Life and other Works, 2 vols. folio	7 50
Bishop Wilson's (of Sodor and Man) Whole Works, 2 vols. folio	10
Dr. Donne's Sermons, 2 vols. folio in one	7 50
Rev. Joseph Mede's Whole Works, folio	8
Stackhouse's Body of Divinity, folio	5
Heylyn's Life of Archbishop Laud, folio	5
The Tryal and Troubles of Archbishop Laud, (published by Wharton) folio	5
Dr. Henry Hammond's Sermons, folio	4
M. Antonio, de Dominis, (Archbishop of Spalatro) de Republica Ecclesiastica, folio	4 50
Clementes Alexandrini Opera, Greek et Latin, folio	7 50
Walker's Account of the Sufferings of the Clergy during the Rebellion, folio	5
Dr. Andrew Willet's Synopsis Papismi, or General View of Papistry, folio	6
Soames' History of the English Reformation, 4 vols. 8vo	12
Archbishop Tillotson's Works, 3 vols. folio	10
Michælis' Introduction to the New Testament, by Marsh, 6 vols. 8vo	15
S. Bocharti Opera Omnia Philologiæ et Theologiæ, 3 vols. folio	18
Vitringa's Comment. in Isaiah, 2 vols. folio	15
Stanhope on the Epistles and Gospels of the Church, 4 vols. 8vo	6
Parr's Life of Archbishop Usher, folio	5
Dr. Ridley's Life of Bishop Ridley, (the Reformer) 4to	4 50
Bishop Hacket's Century of Sermons, folio, fine copy	7 50
Bishop Hopkins' Works, 4 vols. 8vo. calf	10
Southey's Book of the Church, Vindicea Ecc. Anglican, and Butler's Book of the Roman Catholic Church, 4 vols. 8vo. half calf	10
Bishop Hall's Works, edited by Pratt, 10 vols. 8vo	20

(*To be continued.*)

April 9.

PUBLISHED, AND FOR SALE BY THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,

DEPOSITORY, No. 20 JOHN STREET, NEW YORK.

BOOKS OF INSTRUCTION.

Union Primer, per hundred,	$4 00
Prot Epis S S Books, No. 1, per hundred,	1 75
" " " 2, "	2 00
" " " 3, "	2 75
" " " 4, "	5 50
Questions on the S S Books, "	6 50
First Truths,	3 00
Catechism No. 1, (Scripture Catechism,)	1 75
Catechism No. 2, (Catechism broken into short questions and answers,) "	
Catechism No. 3, (Catechism enlarged by Bish Hobart,) stiff covers, "	12 50
Catechism No. 4, (by Cuming,) "	6 00
Lloyd's Catechism on the Evidences of the Bible, "	4 00
Church Catechism, "	1 50
Manual of Short Prayers for Children,	2 75
Duty to God, "	0 50
Church Primer, "	1 75
Sunday-school office of devotion, "	3 00
Sunday-school Psalms and Hymns,	8 00
Harmony of the Creeds, "	3 00
Questions on the Book of Common Prayer,	3 00
Collects from the Prayer Book, "	3 00
Questions on the Collects, "	11 00
Catechism on the Collects, "	36 00
Epistles and Gospels from the Prayer Book,	10 00
Questions on the Epistles and Gospels, 2 parts,	11 00
Bible Companion, 2 vols. "	60 00
Quest. on St. Matthew, part 1, stiff covers,	12 50
" " " 2, "	12 50
" " " 3, "	12 50
" The Acts, 1, "	12 50
" " 2, "	12 50
" " 3. "	8 00

A discount of 25 per cent. from the above prices is allowed to Sunday-schools auxiliary to the Union.

LIBRARY BOOKS.

The PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY 71 vols. 18mo.—nett price 20 cents each.

The JUVENILE LIBRARY, 6 vols. 32mo.—nett price 15 cents each.

Address all orders for Books, and all remittances, to JOHN W. MITCHELL, Treasurer, or DANIEL DANA, Jr., Agent. Union Depository, 28 Ann st

New York, April 23, 1842.

THE CHURCHMAN,

EDITED BY

THE REV. SAMUEL SEABURY, D. D.,

And under the General Direction and Supervision of THE BISHOP OF THE DIOCESE OF NEW YORK, of whom it is the Official Organ of Communication with his Diocese.

It is published every Saturday for the proprietors, by

JAMES A. SPARKS,

111 Nassau-street, New York, *up stairs.*

Its object is to disseminate religious intelligence, elucidate Christian doctrine, and explain and enforce the principles and precepts of evangelical piety.

For the proper and more effectual accomplishment of these objects, it is, as it ever has been, since its establishment in 1831, devoted to the interests, in every department, of the Protestant Episcopal Church; and to this end sets forth, elucidates, and when necessary defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the divine blessing on which that Diocese has been enabled to maintain so much efficiency in promoting

"THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications intended for insertion should be addressed to the *Editor*, and letters on business to the *Publisher*.

TERMS. *Three dollars* per annum, payable in advance. No subscription received for less than six months; and none discontinued until arrearages are paid.

AGENTS.

Rev. Charles Burroughs, D.D.	Portsmouth, N.H.
George M. Marsh,	Portsmouth, N.H.
Charles Stimpson, jun.	Boston, Mass.
Samuel R. Slack,	East Cambridge, "
Charles Burnett, jr.	Providence, R. I
David Le Favour,	Pawtucket, "
Joseph Wait,	Burlington Vt.
G. G Smith,	St. Albans, "
Rev. Josiah Perry,	Brandon, "
Frederick Sill,	Middletown, Con
Sidney Babcock,	New Haven, "
Jared Hurlbut,	Hartford, "
Joseph C. Sistare,	New London, "
W. C. Little, Esq.	Albany, N. Y.
A. A. Van Voorst,	Schenectady, "
Young & Hart,	Troy, "
Alexander Walsh, Esq.	Lansingburgh, "
David C. Neefus, P. O.	Hudson, "
William Purdy,	Newburgh, "
Thomas C. Miller,	Auburn, "
Isaiah Tiffany,	Utica, "
S. Barnard,	Buffalo, "
F. T. Parsons,	Goshen, "
J. F. Hutchinson, Esq. P. M.	Watertown, "
R. S. H. George, Bookseller, 26 South Fifth street,	Philadelphia
H. J. Terry, Esq.,	Newcastle, Del
D. Brunner,	Baltimore, Md
J. Biscoe, Post Office,	Chaptico, "
Wm. W. Johnston, Esq., P. M.	Princess Ann, "
Bell & Entwistle,	Alexandria, D. C
Thomas R. Hampton,	Washington City, "
George Rowland, Esq.	Norfolk, Va
Joseph Gill,	Richmond, "
A. A. Brown, Esq.	Wilmington, N.C.
A. E. Miller,	Charleston, S. C
Rev. E. E. Ford,	Augusta, Ga.
Ruffin Smythe,	Randolph, Tenn
Solomon K. Grant,	Louisville, Ky
William Iucho,	Lexington, "
Arius Nye,	Marietta, Ohio
Lewis Handerson,	Cleveland, "
Henry H. Hoffman, Post Office,	Quincy, Ill
P. E. Demill, Esq	Jackson, Michigan.
David H. Armstrong,	St. Louis, Mo
H. V. Raymond,	Mobile, Ala.
Brevoort Butler,	Natchez, Miss